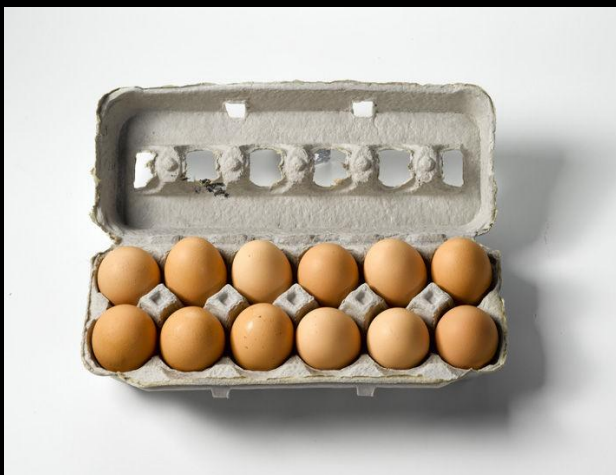


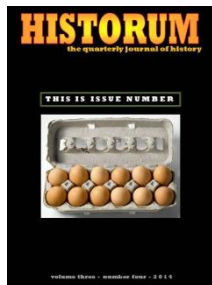
# HISTORUM

the quarterly journal of history

**THIS IS ISSUE NUMBER**



**volume three - number four - 2014**



Volume  
Three  
Number  
Four  
Fourth  
quarter  
2014  
Serial 12

1.

**Historum the quarterly journal** consists of the best writing from the **Historum** web site, an English language history forum whose membership is composed of history aficionados from all corners of this event filled globe we call home.

2.

Now that this journal is a reality we leave it to Historians to look at this accident and prove that it was inevitable. *[that's an old joke]*

3.

We find agreeable these words of jurist Lewis Powell, "History balances the frustration of 'how far we have to go' with the satisfaction of 'how far we have come.' It teaches us tolerance for the human shortcomings and imperfections which are not uniquely of our generation, but of all time."

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Statistics are a historians favorite way to buttress an argument. Give them a bunch of numbers to play with and they won't come to supper when called. Historians are almost as bad with numbers as the statistician that drowned in a river with an average depth of six inches.

Here are some *Journal* stats to use as the drunk uses the lamp post. For support more than illumination.

3 consecutive years of publication.  
0 missed deadlines.  
12 quarters covered.  
1511 pages of History with zero advertising.  
125.9 average pages per issue.  
173 pages was the largest issue.  
95 pages the shortest issue. (This one.)

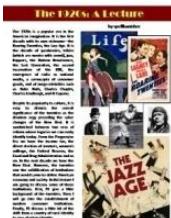
Usually statistics are hard to swallow, and even harder to digest. I don't have a head for such numbering. I like my ones and zeros neatly laid out. Speaking of which, I heard that if all historians were laid end to end they still wouldn't reach a conclusion on account of all the lying about...

Until next quarter

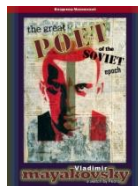
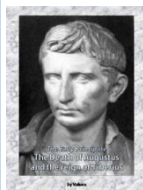
*Pedro*



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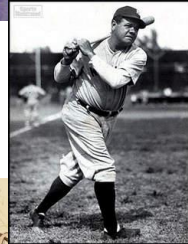


# The 1920s: A Lecture

by spellbanisher

The 1920s is a popular era in the American imagination. It is the first decade with its own nickname—the Roaring Twenties, the Jazz Age. It is the decade of speakeasies, talkies (which are movies with sound), jazz, flappers, the Harlem Renaissance, the Lost Generation, the second incarnation of the KKK, the emergence of radio as national media, a cornucopia of consumer goods, and of mega-celebrities such as Babe Ruth, Charles Chaplin, Charles Lindbergh, and Al Capone.

Despite its popularity in culture, it is easy to dismiss the overall significance of the twenties as the drunken orgy preceding the sober changes of the New Deal. It is sandwiched between two eras of reform whose legacies we can easily identify today. From the Progressive Era we have the income tax, the direct election of senators, women's suffrage, the Federal Reserve, the Food and Drug Administration and so on. In the next decade we have the New Deal. However, the twenties saw the solidification of institutions that would come to define American economy and society. In this lecture I am going to discuss some of those institutions. First, I'll give a little background of the twenties. Then I will go into the establishment of modern consumer institutions. Finally, I'll discuss a little bit of the shift from a country of rural identity to one of urban identity.

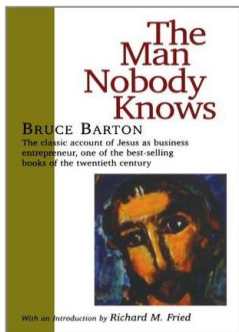




**"The Business of America is Business"**

The twenties starts out with a major recession after President Woodrow Wilson decided to demobilize the economy. Unemployment rates would hit 19%. Many progressives were hopeful that the expanded power of the Federal government, and especially of the president, would be used to regulate and keep the economy going. But, partly as a result of the unpopularity of the war, partly as a result of the very high wartime inflation, and partly as a result of the successful business campaign to paint labor as radical, the public really did not want an activist federal government.

In this context, Warren G. Harding, the presidential candidate, ran on a return to normalcy; "not heroism, but healing, not nostrums, but normalcy." Harding would win the 1920 election by the biggest margin in history up to that point, partly because of the nineteenth amendment. Women voted with their husbands, and wealthy women voted at a much higher rate than working class women.



The philosophy of Harding's government, as well as of his successor, Calvin Coolidge, was that "the business of America is business." Calvin Coolidge would also say that "The man who builds a factory builds a temple. The man who works there worships there." There is a book, published in 1925, that was a bestseller, called "The Man Nobody Knows," and it basically argued that Jesus was a top-notch executive who had "picked up twelve men from the bottom ranks of business and forged them into an organization that conquered the world." In 1922 there was a survey in which college students identified Henry Ford as the third most important person in history behind only Jesus and Napoleon, and of course Jesus was a businessman.

So for a variety of reasons, such as people tiring of progressives trying to tell them how they ought to live their lives, the belief that business was a bulwark against bolshevism, as evidenced by Calvin Coolidge's 1924 campaign, "Chaos or Coolidge," business is elevated almost to a religious plane. And the belief was, businesses, specifically corporations, were the source of American well-being. As one 1921 article put it, "Thru business properly conceived, managed and conducted, the human race is finally to be redeemed." A business put it: "the modern business system will be both the inspiration and the instrument of the social progress of the future."

So what you find is a government that is compliant to business. Not free-markets, by the way, the Coolidge and Harding administrations raised tariffs 32 times, as opposed to lowering them 5 times. So they were very much pro-big business, and this is evidenced by the merger movements. 1,200 mergers took place during the decade, and 8,000 firms disappeared. By 1929, 200 corporations controlled 20 percent of the nation's wealth, and 46% of banking resources were controlled by 1% of banks. But unlike the Progressive Era, nothing was done about this increasing inequality. The general sentiment of the time was expressed by a writer who cautioned against "throwing a governmental monkey-wrench into the complex, powerful, high-speed machinery of trade; whose smooth control alone makes it possible to give that maximum service, at minimum cost, which alone creates big business."

On this idea of service; in some ways, the 1920s looks a lot like the late-nineteenth century, in the sense of a government that is supportive of big business but not of labor. But there is the beginnings of a change and you see it kind of in these quotes I've given you. Remember the nineteenth century was all about social Darwinism, survival of the fittest, what is *is* what is best. Workers should be left to fend for

themselves, businesses should only be concerned with their profits. But what businesses and politicians start trumpeting in the 1920s is this notion of "service," that businesses exist to provide a service to the community and that they do not exist merely to make a profit. Businesses also start trumpeting the idea that the corporation is like a family. So for instance, one shoe manufacturing firm exhorted that "Every worker should do his best. Let us look for the leaks and avoid all mistakes and waste of material. An interest taken for the E.J. corporations is an interest for us all."

And you'll see terms like "a business properly, or properly coordinated" in documents of this era. What this indicates is that businesses were expected to help maintain social harmony. One of the ways they did that was through corporate welfare or welfare capitalism. Most workers weren't affected by corporate welfare, but there were about 4 million affected by it by the mid-1920s. This was a wide range of programs designed to instill a sense of loyalty by offering practical incentives, such as stock-purchase and profit-sharing plans, the most famous profit sharing plan was that of Henry Ford's five dollar day. There was also company-built housing for sale or rent, group life insurance, health and dental care for employees and their families.

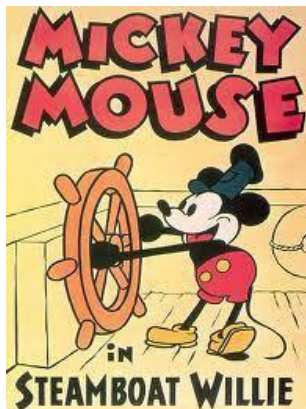
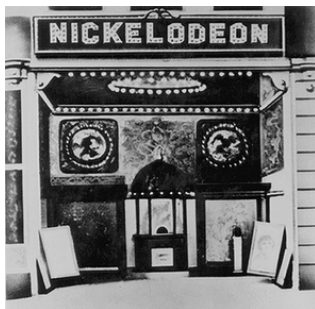




Recreation was also provided, such as music, films at lunchtime for many factories, and company sports teams. Americanization programs were offered that taught workers English through texts that celebrated punctuality and loyalty. There were also company unions, which basically enabled workers to elect representative and to establish a formalized grievance system. These unions were largely worthless; they couldn't complain about wages and hours and they couldn't strike. And "worthless" could probably describe welfare capitalism, which was more show than substance, and it declines over the course of the decade.

In 1929 economists estimated that \$2,500 was the necessary income to support the average family. Over 71% of American families made less than that figure, over 60% of families in America made less than 2,000\$, and 40% made less than \$1,500. The wealthiest 36,000 families received more income than the poorest 12 million families. As many as two million boys and girls under the age of fifteen worked in textile mills, cranberry bogs, and beet fields. And in many factories and mills workers were still putting in 70 hour weeks with no benefits.

Despite the prevalent rhetoric of corporate harmony with workers, wages were stagnant in many key industries, including mining, transportation, and manufacturing. Inequality increased during the 1920s, with the top 1% of earners increasing their share of total income from 12 to 19% , and those in the top 5% from 24-34%. Despite the pronounced increase in per capita income, disposable incomes for over 90% of nonfarm families declined.



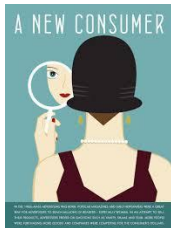
## The Economy of Abundance

Elites of the late-nineteenth century had no real conception of consumerism. They believed in an economy of scarcity, which is similar to social Darwinism. It is a belief that resources are very scarce, and as a result, worker mobility will always be limited, that savings is superior to spending, and that these conditions should just be accepted as part of the laws of political economy. In a famous sermon in the late nineteenth century, Henry Ward Beecher preached that "man shall not live on bread alone, but the man who will not live on bread and water is not fit to live."

This starts to change a little bit in the early twentieth century. New theories, such as the theories of sub consciousness promoted by Sigmund Freud, portrayed the human as having these untapped reservoirs of psychic energy. A new form of energy, electricity, seemed mysterious and powerful and appealed to the American imagination. New forms of entertainment, such as amusement parks and more up tempo styles of dancing increasingly became popular. You have movements such as "New Thought," which stressed the restorative, generative, healing qualities of the human mind and had become popular among many celebrities of the time, and the self-help movement that basically said, if you have a positive attitude, a can-do attitude, you can unlock enormous reserves of energy and potential within and become wealthy or move up in society.

This a shift to a belief in an economy of abundance, the belief that it is more productive to spend than save, and that through scientific methods of production, resources could be infinitely multiplied, resulting in a society where everyone's standards of living are constantly rising. One example where you see this belief at work is in an advertising campaign for the Ford Motor Company in 1912. Henry Ford's advertising staff presented him with a new slogan: "Buy a model t and save the difference." Henry Ford crossed out the "save" and wrote "spend." "Buy a model t and spend the difference." Ford explained that spending rather than saving held the key to happiness and was "the wiser thing to do." "Society lives by circulation, and not by congestion."

During the 1920s consumer capitalism replaces producer capitalism as the dominant force in the American economy. Producer capitalism refers to an economy where the production of goods such as steel, coal, and building materials drive growth. These aren't goods used by everyday people. They are produced to make machines, factories, railroads, and other infrastructure. And it was producer industries like steel that drove early American industrialization. In the early twentieth century and especially the 1920s, consumer industry becomes more important, which is to say the production of goods that are used by everyday people in their everyday lives.





When I say consumer industry and consumer goods, I am not referring to things like clothes or food. What I am referring to is durable, meaning stuff made to last, technologically complex goods, for everyday use. Things like automobiles, telephones, radios, phonographs, refrigerators, vacuum cleaners, toasters, and in the post-WWII era, televisions, microwaves, personal computers, video game consoles, VCR's and DVD players, laptops, and smart phones, although it is questionable whether a smart phone can be considered a durable good. The 1920s doesn't represent the birth of consumer goods. The first durable, technologically complex good that found a national market was the sewing machine in the mid-to-late nineteenth century, but it is during the 1920s that the consumer goods industry becomes the dominant sector of the American economy, and it would remain the dominant sector through the 1970s.

This change towards consumer capitalism is also significant because durable consumer goods had traditionally been luxury goods. During the 1920s durable consumer goods become mass market goods, meaning, goods owned by a majority of the population. Now, you'll find, for instance, in an ordinary place called Middletown, 50% of working class families owning an automobile by 1925. This is unique to the United States, and this kind of capitalism doesn't really prevail in Europe until after the second World War.

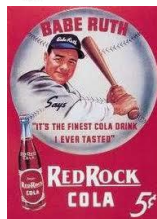
The most important of these consumer durables was the automobile.

Just to provide some broader context.

**1900:** 4,000 automobiles produced.

**1929:** 4.8 million automobiles produced, a more than 1,000 fold increase.

By 1928, one out of every five Americans owned an automobile, and by one estimate 80% of American families. In contrast, in Great Britain there was only one automobile for every 43 people.





The automobile was responsible for an extraordinary transformation of American society. It became a symbol of liberation, of new experiences, and of progress and modernity. For the first time in history people could travel more than five miles to work or school. It created dozens of new enterprises, from hotdog stands to billboards. Teenagers could borrow their cars to go out on dates or to hang out with their friends. Families would often go for a drive instead of to church on Sundays. By 1930 there was an estimated 100 million weekly moviegoers. Rural communities were no longer isolated islands surrounded by empty prairies. Children who did not live in towns could go to school. For the first time in the 1920s the suburbs grew at a faster rate than the central cities, although certainly cities related to the automobile industry, such as Detroit and Akron, boomed. The automobile industry accounted for 10% of all manufacturing wages. It was the most important purchaser of rubber, plate glass, nickel, and lead. It bought 15 percent of the steel output of the nation and spurred the petroleum industry to a tremendous expansion. Between 1916 and 1927 the road construction industry accounted for more employment than any single manufacturing industry. Three million miles of government coordinated asphalt highways were built in America by 1927. To put that in context, only 193,000 miles of railroads, which were the driving force of late nineteenth century industrialization, were built.

## Mass Production

What accounts for this enormous growth in the automobile industry? From 1899 to 1909, the cost of automobiles increased, the opposite of what happens when a durable becomes a mass market good. In 1906 Woodrow Wilson lamented that "Nothing spreads socialistic feelings more than the automobile." What he meant was that everyone wanted an automobile, but only the rich could afford them, and this exacerbated class tensions.

One factor was mass production. In 1913 Henry Ford introduced the moving assembly line, and in years before 1913 he started using interchangeable parts. After 1913 he would further increase mass production through vertical integration, all things Ford introduced to the automobile industry.

But the mass production of consumer durables was also driven by the belief in the economy of abundance that I discussed earlier. What you find in this period is businessmen saying that if we apply scientific principles of production, we can and should make durable goods available for the masses.

Also, the rise of big business is essential to the rise of the consumer goods economy, which I won't go into here, but it is important to remember that it was the development of the producer economy or producer industries that laid the foundation for consumer industries. The most prominent example would be steel. Without abundant, mass produced steel, you couldn't have a mass market automobile industry.

And then there was new technology. From 1920 to 1930 electrification increased in industry from 30% to 70%. In the automobile industry, electrification drove the assembly line, lighted the factories, and ran the ventilation systems that kept dust out of the machines.

## Consumer Finance

The tremendous increases in productivity due to mass production and electrification brought the price of a model t down from \$950 in 1909 to \$360 in 1916. But even at 1916 prices the Model T was still almost half the average industrial wage earner's annual salary. It was still too expensive for the average worker to buy in cash. The key to making the automobile a good that even a majority of working families owned by the late-twenties was the installment plan, or consumer finance.

Most people are familiar with installment plans through automobile loans, student loans, mortgages, and very often furniture and the more expensive computers. An installment plan very simply is a system of timed, fixed payments.

Loose forms of installment plans were used to sell agricultural implements to farmers the mid-late nineteenth century. Initially, terms were usually one down payment and then a second payment after the harvest. But over time, due to competition among manufacturers, credit terms became more liberalized. You'll see this in other areas where the installment plan is applied: competition leads to liberalization of terms, meaning, longer periods of repayment at lower interest rates.

The average American family was first introduced to the installment plan with the sewing machine. They were sold by applying the rental fee to the purchase price of the machine. And like farm implements, this spread throughout sewing machine industry due to competition. After the sewing machine the installment plan was used primarily to sell furniture and other furnishings for one's house. Installments were especially prevalent among immigrants.

But it was only when the installment plan was implemented in the automobile industry that would it transform the American economy. By the mid-1920s, the automobile would account for over half of all consumer debt. Histories of the automobile usually focus on the titans of industry such as Henry Ford and Alfred Sloan. But it was the installment plan that enabled the automobile to become a mass market good. And the people who first employed the installment plan were not the titans of industry, but car dealers. So it went like this. When the rich folks would want a new car, the car dealers would try to sell their used cars. But even at used prices cars were still too expensive for the average worker. So dealers started offering automobiles for one-third down or one half-down, and by 1912 you see in papers advertisements selling cars on "easy payments."



Dealers, however, had limited capital, so they too needed to be financed. So you see the emergence of finance companies. Regular banks would not provide loans for consumers, because consumer debt was seen as destructive, as I will explain in a little bit. These finance companies would provide credit to dealers, who would then supply credit to customers.

There was a proliferation of finance companies. In 1917, there was 12 of these companies that lent to finance automobiles. By 1922, there was 1,000. Competition would lead to liberalization, the lengthening of payment plans, and the extension of consumer credit to people of lower incomes.

Eventually, automobile manufacturers created financial branches to finance their own automobiles and to squeeze out the smaller competitors. The most famous of these is GMAC, the General Motors Acceptance Corporation.

Many major businessmen opposed installment plans, the most prominent was Henry Ford, even though it was estimated that by 1919 65% of Model Ts were sold on a time-payment basis. Rather than offer installment plans, Ford tried to offer a savings plan in 1922, which flopped, and eventually he had to establish a finance company to finance Ford cars. So credit spreads throughout industry not necessarily because most businesses supported it, but because they had to adopt it to remain competitive. By 1930, installment credit financed the sales of 75% of automobiles, 90% of furniture, 75% of washing machines, 65% of vacuum cleaners, up to 25% of jewelry, 75% of radio sets, and 80% of phonographs.

The spread of credit also had a profound cultural effect. Before the 1920s it wasn't called consumer credit, but consumptive debt. People of the nineteenth century distinguished between two kinds of debt: good productive credit, which was like investments, taking out money to start a farm or to expand a business, and bad consumptive, debt, which was money used for personal pleasure. The term consumptive is the same term used to refer to tuberculosis. In the economy of scarcity, savings was considered a social activity. By saving, you helped amass scarce capital for the community. The community could then use that capital to build up its productive capabilities. Failure to save led to higher prices, as consumption taxed resources without increasing productivity, and thus to lower quality of life for the whole community.



This mentality is perfectly encapsulated in the works of one of the best selling authors of the early twentieth century, Irving Bachellor. In one of his novels, *Keeping up Lizzie*, a young woman with high social ambitions corrupts the life an entire community through her fondness for reckless spending. She is sent to a fashionable school where she is educated in the ways of accumulation and display, as does the rival grocer who sends his son to Harvard. When the two youths return home they engage in a spending competition that draws in the entire town. Prices go up as shopkeepers tax the community to fund their free-spending children. Everyone becomes hopelessly mired in debt. Scales are fixed, homes are mortgaged, bankruptcies are declared. Finally, a young cashier at the bank, after embezzling 18,000\$ in a vain effort to keep up with Lizzie, blows his brains out. The moral of the story: don't go into debt or everybody dies. The hero of this novel and of another novel, Socrates Potter, declares that

Quote:

Credit is the latest ally of the devil. It is the great tempter. It is responsible for half of the extravagance of modern life. The two words "charge it" have done more harm than any others in the language. They have led to a vast amount of unnecessary buying. They have developed a talent for extravagance in our people. They have created a large and growing sisterhood and brotherhood of deadbeats. They have led to bankruptcy and slow pay and bad debts. They have raised the cost of everything."

In the first half of the 1920s, consumer credit is a hugely controversial issue. There is a constant debate between those who say, spending is good, people should enjoy their lives, and that no one benefits from hoarding money like some miser, and those who say that that consumer credit was leading Americans astray from the traditional values that made America a prosperous country, such as thrift and frugality. Eventually, by the late twenties, consumer debt is redefined. In fact it is during this decade that we get the term consumer credit. Several points are made:



One is that consumer credit essentially creates an economic democracy, an economy where everyone gets to participate in rising abundance. Consumer credit creates demand for complex technological goods, such as radios and automobiles, which many people otherwise would not have purchased. This in turn creates jobs in technological industries, higher paying jobs and higher skilled jobs, as you need more accountants, engineers, middle managers, and so on. Furthermore, by expanding markets for consumer goods through credit, greater economies of scale are able to be achieved, enhancing efficiency, leading to lower prices which in turn enables even more people to enjoy the fruits of abundance. Far from destroying the wealth of the community, credit contributes to a higher plane of technological advancement. By making consumer goods available to workers, socialistic feelings are reduced, social harmony is promoted, standards of living rise and the business cycle is abolished.

Second, Consumption is a form of production. Before the 1920s consumption was seen as this impulsive hedonistic, feminine activity, and that is why credit opponents didn't like the installment plan-- it encouraged hedonistic consumption rather than liberating production. The dichotomy was that production created wealth through masculine genius, and consumption was a feminine activity that destroyed wealth. People who went into debt to consume were those who failed to control their desires, and by giving in, they sacrificed their independence as well as that of their families. Credit advocates argued that rather than being a feminine activity, consumption a masculine activity. First off, by consuming, you were creating demand, which in turn leads to jobs for others; in that sense your consumption created wealth. Second, consumer credit forces you to budget, to prioritize, to plan your spending around your fixed debt payments, and this planning, budgeting, and prioritizing that debt forces you to do is a part of masculine rationality.

Third, there was a pay as you go argument. These are goods that are built to last. It would not make sense to pay the full price of the good all at once when you are only going to be deriving value from using that good over time. Rather, monthly debt payments were equivalent to paying for the value of the product that you were using each month.

So by the late-1920s, businesses and advertisers are promoting credit arguments. The number articles criticizing consumer debt declines. Consumer credit becomes mainstream. This isn't to say that the old nineteenth century criticism of consumer debt disappears, it remains still very active, but in the late-1920s, the pro-consumer credit side prevails.

## Market Segmentation

By the mid-1920s there is another change. The problem in the early automobile market was, how do you get people to buy expensive durable goods? That problem was solved with mass production and the installment plan. Now the problem becomes, how do we get people who have already bought an automobile to replace it with another one?

What businessmen and pundits begin to fear is that the market was becoming saturated. If people stopped buying automobiles, then the old evils of the business cycle would return. Factories would close down, unemployment would rise, and socialistic sentiments would spread. Businesses are concerned in this decade with social harmony, with maintaining economic growth, and not exclusively profits.





GM president Alfred Sloan develops a new strategy, which is that GM would produce "a car for every purse and purpose." This is market segmentation, which basically means producing products specifically for groups of people based on their values, class status, personal preferences, and so on. There was market segmentation before the 1920s, but goods for individual markets had always been custom produced. The way the automobile had been made a mass market good was by making them all the same. Henry Ford's famous quote on his model T: "You can have a model T in any color you want--so long as it is black." So at this time, you would kind of mass produce a good and then find a market. But Sloan figures out how to combine mass production with market segmentation.

What Sloan perceives is that people are no longer purchasing cars on the basis of price. They want it for a variety of reasons; for style, for comfort, to signify class status, and so on.

So two things happen.

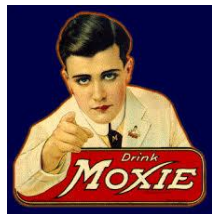
First, businesses start targeting "psychographics." A psychographic would be the identification of a group of people based on their values, beliefs, personal preferences, attitudes, behavior, rather than selling a consumer good to them based solely on its practicality or price.

And one of the important cultural effects of psychographics is that now people are increasingly being grouped together not on the basis of their age, or where they're from, or their religion, but on the basis of their behavior, and attitudes, likes and dislikes, and beliefs. This represents a shift towards a kind of secular urbanism, where now you're focusing less on tradition and more on selling people stuff.

The second change is the yearly model. Actually, I think it was like every three years.

To successfully segment the market, you need another institution.

### Mass Advertising



Like all the other institutions I've discussed, mass advertising predates the 1920s. But it would really take on its modern form in this decade. So the first thing is, to target individual psychographics, you need to do market research, like surveys. And then you need a theory for how to employ this data. So advertisers increasingly turn to the social sciences, and especially psychoanalysis and behaviorism. It is not important to know what psychoanalysis or behaviorism is, only that there was increasing attention paid to using the social sciences to manipulate human behavior.

Finally, you need to promote new values, such as youthfulness and dynamism, of constant change, of always striving for the new. What is also evident the shift to urbanism. The promotion of urban values and concerns. Listerine invents a disease called Halitosis, which is just bad breath, to sell mouth wash. Basically, they're saying that you're not a dirty farmer. You need to be clean. You need to be efficient. You want to look good, smell good, and subscribe to the latest styles and fashions as an urban individual who wants to move up in the world.

## Tradition and Modernity

1920 was a watershed year in American history. According to the US census bureau, it was the first year in which a majority of the population did not live in rural areas. So in 1920 the United States is officially an urban nation.

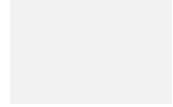
Like the closing of the frontier, this has a very profound consequence for American mythology and identity. The United States had always been a rural nation, a nation of independent landowners. And what we see in the decade is attempts to enforce traditional American values, or to promote 100 percent Americanism.

Perhaps most symbolic of this 100 percent Americanism is prohibition. The eighteenth amendment, which banned the manufacture, sale, and transportation of intoxicating liquors, was ratified in 1919 and went into effect in 1920. There were several major impetuses behind prohibition. One, during the war, nativist sentiment had turned against German brewers. Two, alcohol was seen as an urban vice, and an immigrant vice, and so prohibition was passed to preserve rural values against encroaching urbanism. Third, women supported temperance, as alcohol was seen as a source of financial ruin for families and the cause of the neglect of wives and children. Fourth, middle class progressive reformers supported prohibition largely for nativist reasons. They believed liquor was preventing the working class from adopting the protestant middle class virtues of frugality, thrift, moderation, punctuality, and so on.

A related development going on at this time is the second incarnation of the Ku Klux Klan. It had been restarted in 1915, but up until 1920 it only had a few thousand members. Then, in the early 1920s, membership in the KKK explodes. At its peak it had millions of members. So what's going on here? Well, following prohibition, the KKK portrayed itself as the defender of 100 percent Americanism, of Protestant values and civilization against encroaching secularism and urban vice. Unlike the first KKK, which was formed to intimidate white Republicans and African Americans in the Reconstruction South, most of the violence of this KKK was directed at people perceived to be moral transgressors, mainly, people who flouted prohibition laws, and Catholics. Furthermore, this new KKK was not concentrated in the Deep South, but in the Midwest and the Southwest, primarily in rural areas that feared encroaching urban civilization, as well as in cities where you see large growing Catholic populations.



At the same time that the KKK is growing in influence, what you find in cities all over the country is an increasing disdain for prohibition. It was said that in major cities the best way to find out where to get alcohol was to ask a police officer. Partly as a result of the enormous expansion of organized crime, which flourished due to prohibition, and the consequent violence, many Americans, especially in urban areas, came to believe that not only was prohibition simply not worth it, but that in general you could not legislate values or morality. And what you also see is a shift among the powerbrokers of the left wing of the democratic party, from middle class progressives, a segment of the progressives who sought to use the federal government to morally reform society, to urban liberals, who were concerned not with moral regeneration but with using the Federal government to provide specific economic benefits.



Over the course of the 1920s the influence of the KKK would wane. After an enormous surge in membership in the early-1920s, KKK membership levels plummet by the end of the decade. Most symbolic of the transformation in attitudes was the collapse of support for prohibition. In 1933, in popular state referendums across the United States, 73% of voters voted to repeal prohibition. And most women's organizations, which had supported the eighteenth amendment, repudiate prohibition. Increasingly, prohibitionists declined in community and social status, and they came to be identified with marginality and provincialism.

## Conclusion

There are three big themes in this lecture. The first big theme, is that despite the rejection of progressivism at the beginning of the decade and the elevation of business to an almost religious plane, the 1920s does not represent a complete return to the social Darwinism of the late nineteenth century. There is an awareness that businesses need to be concerned with more than just profits, and this is where you get welfare capitalism, which is an attempt to engender the loyalty of workers by providing benefits. But it is also important to remember that welfare capitalism was largely unsuccessful. Inequality reaches unprecedented heights in the twenties, and prosperity passes millions of workers by.

Second, this is the decade when consumer capitalism surpasses producer capitalism as the dominant force in the American economy. All of these institution become mainstream in the 1920s, and they are still with us today.

Finally, in this decade, America officially becomes an urban nation. There is nativist outbursts: 100 percent Americanism, prohibition, the Ku Klux Klan. But as the decade progresses an increasing number of people come to believe that you simply cannot legislate morality. In the Democratic party you see the rise of a new kind of politician, the urban liberal, who is less concerned with moral regeneration than with using the Federal Government to provide economic benefits.



# Iatrogenic Regicide The Last Days of King Charles II

by gladiatrice



The 17th century is unlike any other century. Its tale is woven of a million different colored threads, resulting in a unique backdrop that will be forever unmatched. It was vibrant yet horrific; groundbreaking yet tumultuous. In those 100 years, Britain was shook to its core by treason, civil war, regicide, exile, deposition, and massacre. But the one thing that the 17th century seems to be remembered for is its regicide; the execution of Charles I on account of treason. However, Charles I was not the only victim of regicide: his son, Charles II, suffered the same fate, albeit a different version.

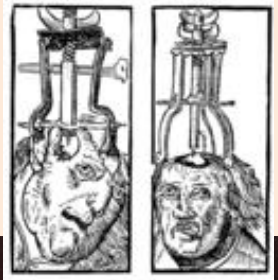
We don't often think of Charles II dying of regicide. He died in his bed, surrounded by his spaniels, friends, and family, in the early hours of 6 February 1685. How can that be considered regicide? He wasn't kicked off his throne, nor was he beheaded. His regicide was an entirely different breed than his father's: Charles' regicides had the king's best interests in mind. His regicides were his doctors. His doctors committed iatrogenic regicide.

It is important to recognize that the doctors did *not* set out to cause the death of the king, unlike other regicides. But through their actions, they caused the already ailing Charles to approach death's door at an even faster pace than he already was. In this entry, the awful last week of Charles II, the Merry Monarch, will be explored, explained, and examined.

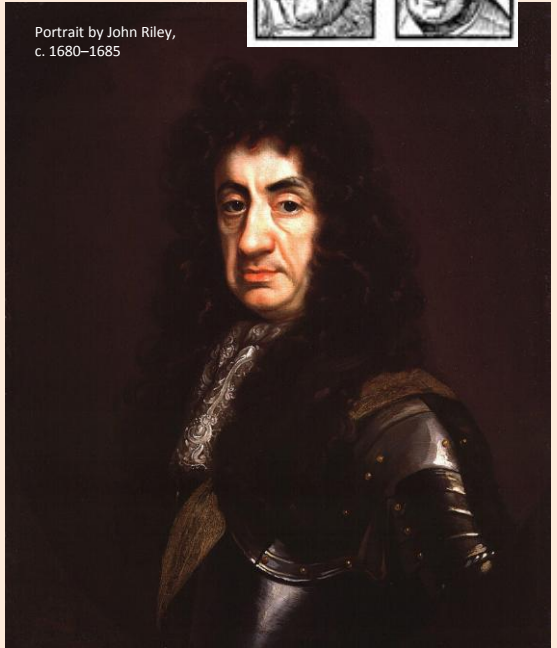
**DAY ONE:** On the morning of 2 February 1685, things seemed to be going normally for Charles. As he was preparing to shave, he suddenly cried out to pain, fell to the floor and suffered from a series of fits. Six royal physicians rushed into the Royal Bedchamber to help Charles. Their good intentions, however, paved the path to Charles' undoubtedly excruciating end. Once the seizure had passed, the first thing that the doctors did was let 16 ounces of blood from the king. As if that were not enough, they applied heated cups to the king's skin, so to form blisters. They believed that this would 'stimulate' his system, and once the blister was lanced, the disease would go away with its contents.

After they burned poor Charles, they drained him of 8 ounces of blood. Once that session of bleeding was finished, they gave the king an emetic to induce vomiting, an enema to purify his bowels, and a purgative to clean out his intestines. They believed that the badness of the disease was not only in the blood, but also in the bowels.

They did not stop at this; he was then force-fed a syrup of sorts, containing blackthorn and rock salt, shaved his head and blistered his scalp, which caused the king to wake up again.



Portrait by John Riley,  
c. 1680–1685



Any logical person would assume that the king's arousal meant he was faring better, and that they should ease off their treatment for some time. Sadly, that thought never crossed the minds of the physicians.

They administered yet another enema to the ailing king, put an irritant powder up his nostrils, blistered his skin even more, and applied cow-slip flowers to his stomach. To wrap up the day's 'treatment', they applied pigeon droppings to his feet. That torture lasted for 12 hours; once the 'care' was done, they put the king to bed.

**DAY 2:** This point was rather pivotal in Charles' fate: when he awoke, he seemed much improved. The royal doctors should have taken this as a sign that their treatment had miraculously worked, and stopped administering their horrific remedies to the king. They did not let the king enjoy the improvement of his health. It is likely that he would have survived past 54 years if his doctors stopped on the second day.

As soon as Charles woke, they put him through the gauntlet again, each treatment more horrific than the last. They began to bleed the king yet again, but they did not bleed him from his arms or legs. No, the doctors went straight for the jugular. They opened both of Charles' jugular veins and bled him 10 ounces. At this point in the treatment, the king had already lost 34 ounces of blood. They then proceeded to feed him another potion, this one containing black cherries, peony, lavender, sugar, and crushed pearls. After he ingested the liquid, he slept through the day and night soundly.

**DAY THREE:** When Charles awoke that morning, he suffered another seizure. His ever predictable doctors decided to bleed the poor king yet again, before feeding him senna pods in spring water, and white wine with nutmeg. Obviously, Charles would have drank the wine with little acquiesce, but the next potion that was administered was force-fed.

The doctors forced him to intake a drink made of '40 drops of extract of human skull', taken from a man who met a very violent demise. As if eating bones was not awful enough, they also made him eat a gallstone from an East Indian goat. After he had eaten an array of awful, disgusting things, the physicians proudly announced that the king was going to survive. They could not speak the truth of the situation; predicting the death of a sovereign counted as treason. It was quite obvious that Charles was not going to make it, thanks to the 'treatments'.

**DAY FOUR:** The king was near death on this day. Seeing his pitiful state of health, the doctors applied the hot cups to his skin again to form blisters, gave him another enema and emetic, and was bled yet again. This point was the only time in the entire treatment in which Charles received proper medicine. It was called Jesuit's Powder -- a quinine remedy, laced with opium and wine. It only took the doctors four days to give the ailing king a little bit of opium to take the edge off the pain, which must have been close to unbearable.

The doctors, who had previously applauded themselves on their 'effective' treatment of the king, seemed mystified by his rapidly deteriorating condition. Did physicians of the 17th century not realize that when someone is bled extensively it weakens them? It's absolutely awful in what Charles endured.

**DAY FIVE:** Dr. Scarburgh, one of the royal doctors, wrote on the morning of 5 February 1685:

Quote:

"Alas! After an ill-fated night, His Serene Majesty's strength seemed exhausted to such a degree that the whole assembly of physicians became despondent and lost hope."

In an attempt to invigorate the king, he was bled almost bloodless. Realizing that that was not helping poor Charles, the physicians then turned to gathering an antidote containing 'extracts of all the herbs and animals of the Kingdom' by scouring the palace grounds, and poured ammonia down his throat.





"I have suffered much more than you can imagine... You must pardon me, gentlemen, for being a most unconscionable time a-dying."

**DAY SIX:** 6 February 1685 was the last day for the Merry Monarch. The scene around his deathbed was one that still draws some emotion 329 years later. Charles, although incredibly weak and in a spectacular amount of pain, took to seeing each of his surviving children and mistresses for one last time. He told James II, his brother and heir, to "take care of Portsmouth and let not poor Nelly starve".

After some time, Charles asked for the curtains of his room to be drawn back, so that he may view the sun over the Thames for one last time. As he took in the view, he said, "I have suffered much more than you can imagine... You must pardon me, gentlemen, for being a most unconscionable time a-dying." He converted to Catholicism shortly before he died.

At 11:15am, on 6 February 1685, at the age of 54 years, King Charles II, the Merry Monarch, died, leaving behind no legitimate heir except for his brother, James II, who managed to lose his throne almost 4 years to the date of his coronation.

It's said that Charles was suffering from a variety of ailments at this time; uraemia, malaria, mercury poisoning, chronic nephritis, and quite possibly some form of an STD. We know that he was ill, as seizures don't happen without an underlying cause, but we don't know what he was ill with. He would have most likely survived whatever ailment he suffered from for some amount of time -- it is unlikely that he would have died without the help of his doctors.

Although they truly meant well, the doctors ended up committing iatrogenic regicide; they killed the king with their own medicine. Blame obviously cannot be held to the doctors, as this was the 17th century, and their knowledge of medicine was not extensive. They believed that stepping over a bag of lavender or having the king touch your head would cure you of the plague! But it's undeniable that the doctors, in the end, killed the king.

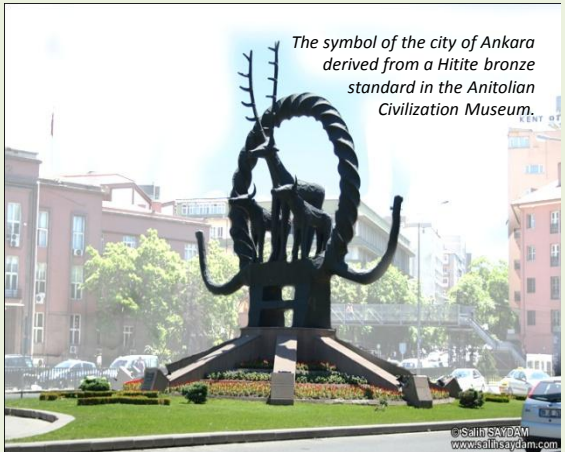
# Ankara in the time of the Phrygians

by MIDAS

Until few days ago, I was pretty certain that Ankara, the capital of Turkey, got its name from an anchor that the Phrygian king Midas found in the location he established the city. Well, ἄγκυρα seems to mean anchor, just like in Greek (a sibling language to Phrygian) and many other Indo-European languages.

Nevertheless, while reading a blog of a linguist that I follow, I saw him mentioning that Ankara was the Phrygian word for "canyon". I got pretty shocked that a Phrygian word would escape me like that, so I started looking for a source. When I finally found it, I was not impressed by the boldness of that statement. Canyon? There is no canyon in Ankara.

However, I started thinking about it. Pausanias in his description of Greece (1.4.5), narrates the story of Midas and says the following "ἄγκυρα δέ, ἣν ὁ Μίδας ἀνεῦρεν" that is to say "the anchor which Midas found". Why on earth would Midas find an anchor 900 meters above the sea level? The anchor plays no significant role in the story, but is just mentioned randomly. Then things start to spin in the back of my head...



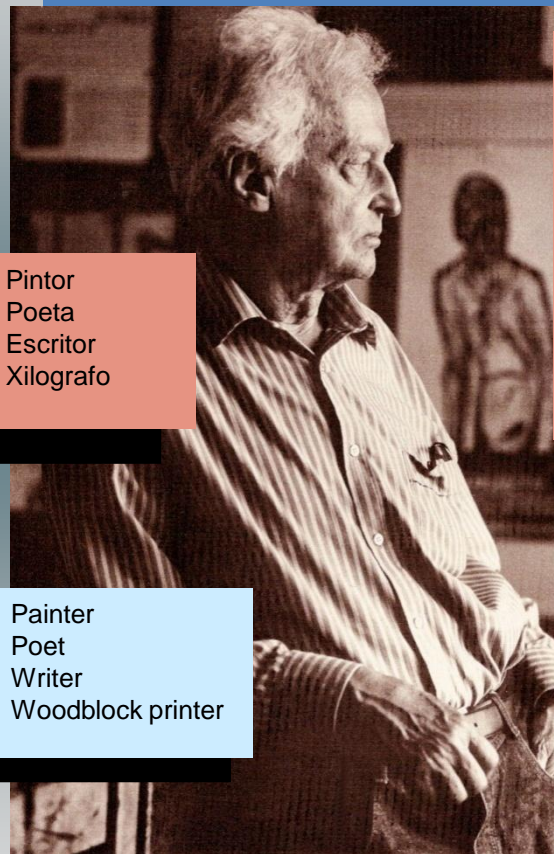
Ankyra comes from the Proto-Indo-European root *\*ang-/\*ank* which means 'bend, bow, curve, cavity'. You get the picture... For those who don't know the geography of Ankara, it is located in a basin of the Anatolian plateau. Maybe, the Phrygians who narrated the story to Pausanias told him Midas found an "Ankyra", but they didn't mean an anchor like in Greek, but a basin (cavity), where he decided to build the city. In other words, there was a misunderstanding there between Pausanias and the Phrygians, therefore the "anchor" appears so randomly in his foundation story.

I guess you people who speak several languages that are kinda close, have experienced similar situations. For example, in Norwegian when you want to say that someone is "kind, nice, enjoyable" you use a word which means "funny" in Swedish. Maybe not very appropriate to say that to someone during a formal discussion. I guess something like that happened between Pausanias and whoever told him the story of Ankara.

**A brief look at the originality of  
Costa Rica's most beloved artist.**

# **FRANCISCO AMIGHETTI RUIZ**

**1907 - 1998**



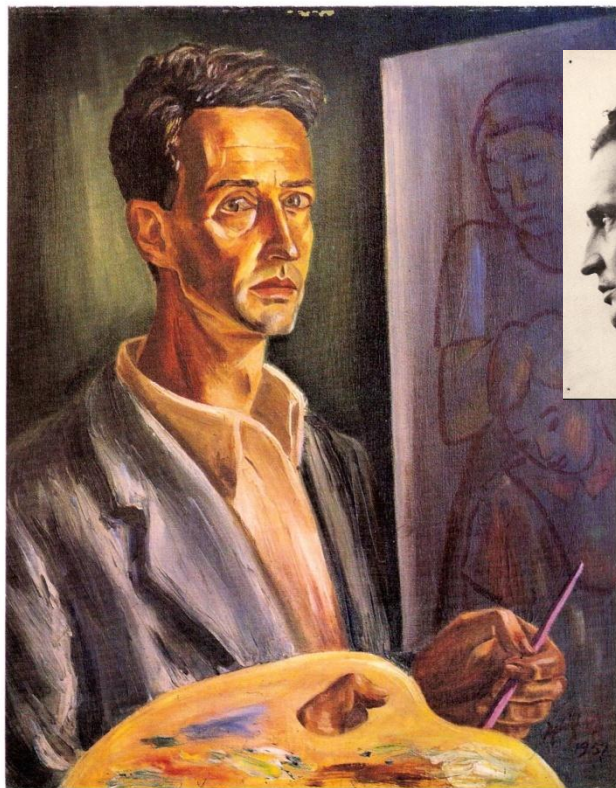
Pintor  
Poeta  
Escritor  
Xilografo

Painter  
Poet  
Writer  
Woodblock printer

Nace en San José Costa Rica, en el hogar de Juan Amighetti Petensi y Angela Ruiz Echeveria, 1 Junio 1907. Contrae matrimonio con la artista Emilia Prieto (1929) unión de la que nacen dos hijos, José Pablo y Cecilia. Don Paco muere en 1998 dejando una voluminosa obra en dibujo, de la pintura y el grabado.

Born June 1, 1907 in the home of Juan Amighetti Petensi and Angela Ruiz Echeveria in San José Costa Rica. In 1929 married the artist Emilia Prieto. From this union were born two children, Jose Pablo and Cecilia. Don Paco died in 1998 leaving a large volume of drawings, paintings and engravings.

**by Pedro**



1940 portrait of  
the artist taken  
by Max Jimenez



Retrato del  
artista,  
dibujo a lápiz  
por Doreen  
Vanston  
(1927)  
Pencil  
drawing of  
the artist by  
Doreen  
Vanston  
(1927)

**Autoretrato.** Óleo sobre tela. 1951 76.5 x 60 cm.  
Col. Daniel Yankelewitz

**Self portrait,** oil on canvas. 1951  
Collection of Daniel Yankelewitz

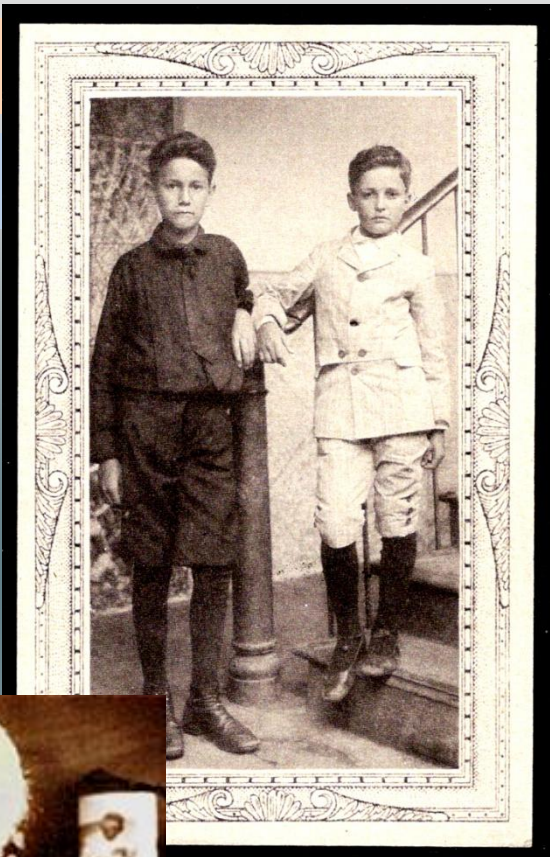
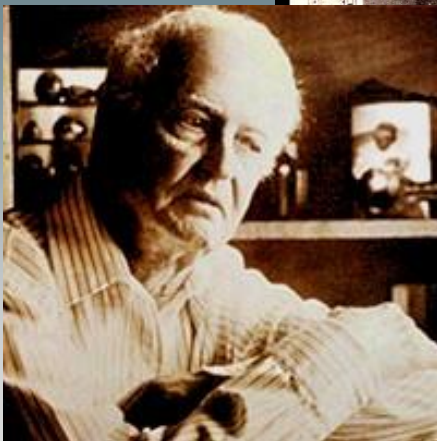


El artista y su primo  
Gonzalo Flores, en el  
Seminario. (1916?)

The artist and his cousin  
Gonzalo Flores at school.  
(1916?)



Amighetti 1940 (?)  
Fotografía de Leo Matiz

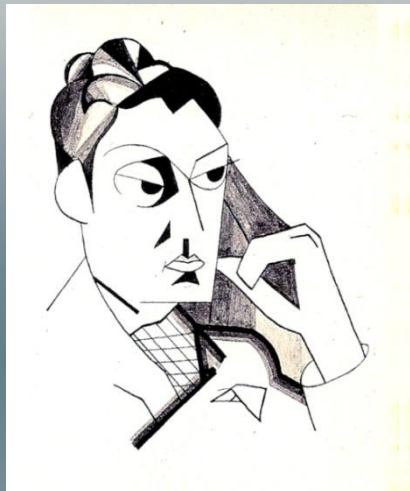


El artista en su año octogésimo



The artist in his eighties

**Tres dibujos de tres amigos.**  
**Three drawings of three friends.**



Ink drawing of the painter and writer  
Max Jiménez. 1926-1927

El pintor, escritor Max Jiménez.  
Dibujo a tinta. 1926-1927

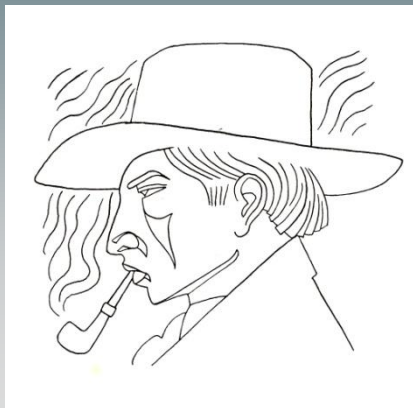
Retrato de Juan Manuel Sánchez. Pintor  
y escultor. Dibujo a tinta.

Portrait of Juan Manuel Sánchez.  
Painter and sculptor. Ink drawing.



El pintor Enrique Echandi. Dibujo a  
tinta. 1926. Formato pequeño.

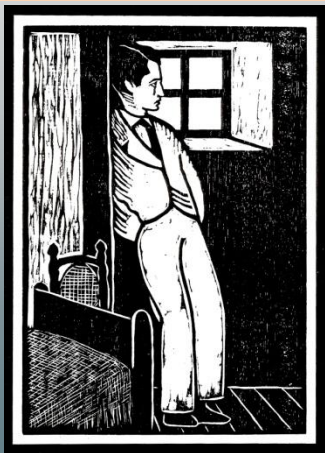
The painter Enrique Echandi. Ink  
drawing. 1926. Small format.





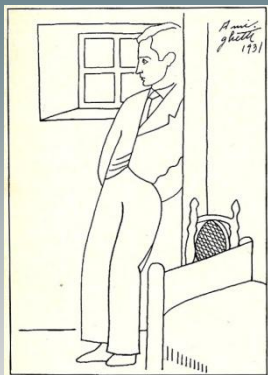
**Don Paco's first wood engravings date from the 1930's**

**Las primeras xilografías de don Paco son de la década de 1930**



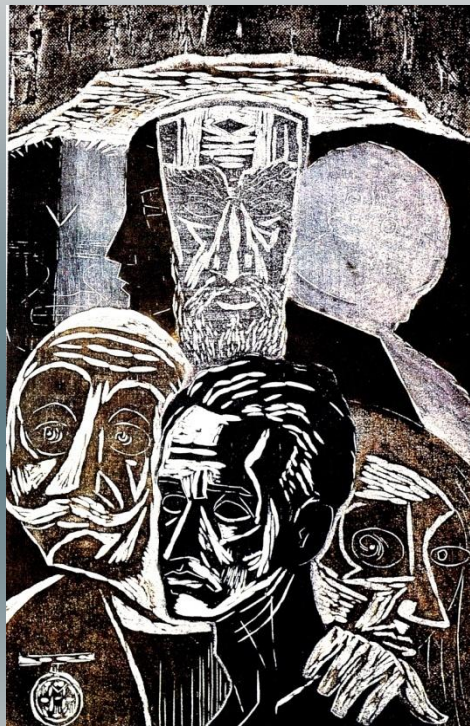
**Autorretrato**  
grabado en madera (1931)

**Self portrait, wood cut (1931)**



**Autorretrato, dibujo a tinta**

**Self portrait, ink drawing**



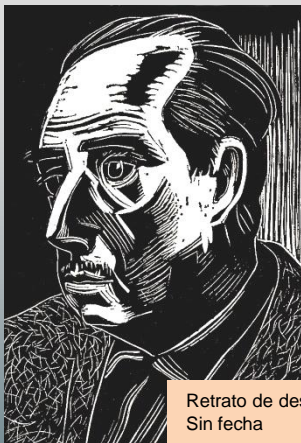
**Autorretrato con antepasados.**  
Cromoxilografía. (1968)

**Self portrait with ancestors.**  
Colored wood cut. (1968)



Retrato de Eduardo Mallea.  
Xilografía (1932)

Portrait of Eduardo Mallea.  
Wood Cut (1932)



Retrato de desconocido  
Sin fecha

Portrait of unknown.  
Wood Cut



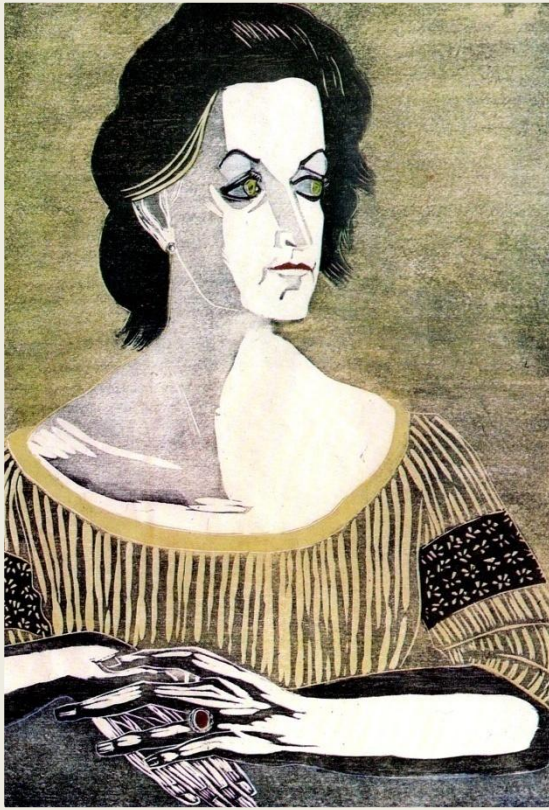
Retrato de Leopoldo Lugones  
Xilografía. 1932

Portrait of Leopoldo Lugones  
Wood Cut 11 x 7,6



Retrato de desconocido  
Sin fecha

Portrait of unknown.  
Wood Cut



**Isabel.** Cromoxilografía.  
1978. 79 x 48,5 cm.  
El retrato de *Isabel* es considerado el mejor de su género y en él se muestra el carácter de la dama a través del gesto, la mirada y la línea recta fuerte y quebrada.

**Isabel.** Color Wood cut.  
1978. 79 x 48.5 cm.

The portrait of Elizabeth is considered the best of its kind and reveals the character of the lady through gesture, gaze and strong and broken line

**Priscilla.** Xilografía (1968)

**Priscilla.** Wood cut. (1968)







Olga y Marta, óleo sobre tela  
(1942)

Olga y Marta, Oil on canvas  
(1942)



Retrato de Odilie  
Viquez de Colombo.  
Óleo sobre tela (1935)

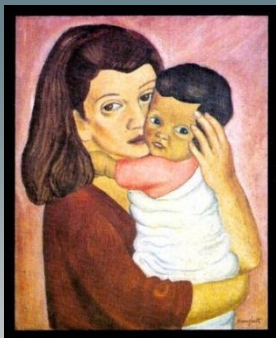
Portrait of Odilie  
Viquez de Colombo,  
Oil on canvas (1935)



Niña sentada. Óleo  
sobre tela (1938)

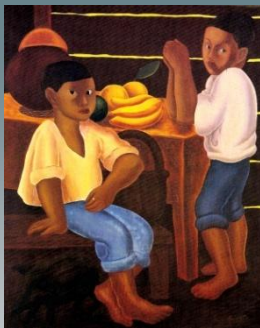
Young girl seated.  
Oil on canvas (1938)

## OIL PAINTINGS



Maternidad. Óleo sobre tela.  
(1937)

Maternity. Oil on canvas.  
(1937)



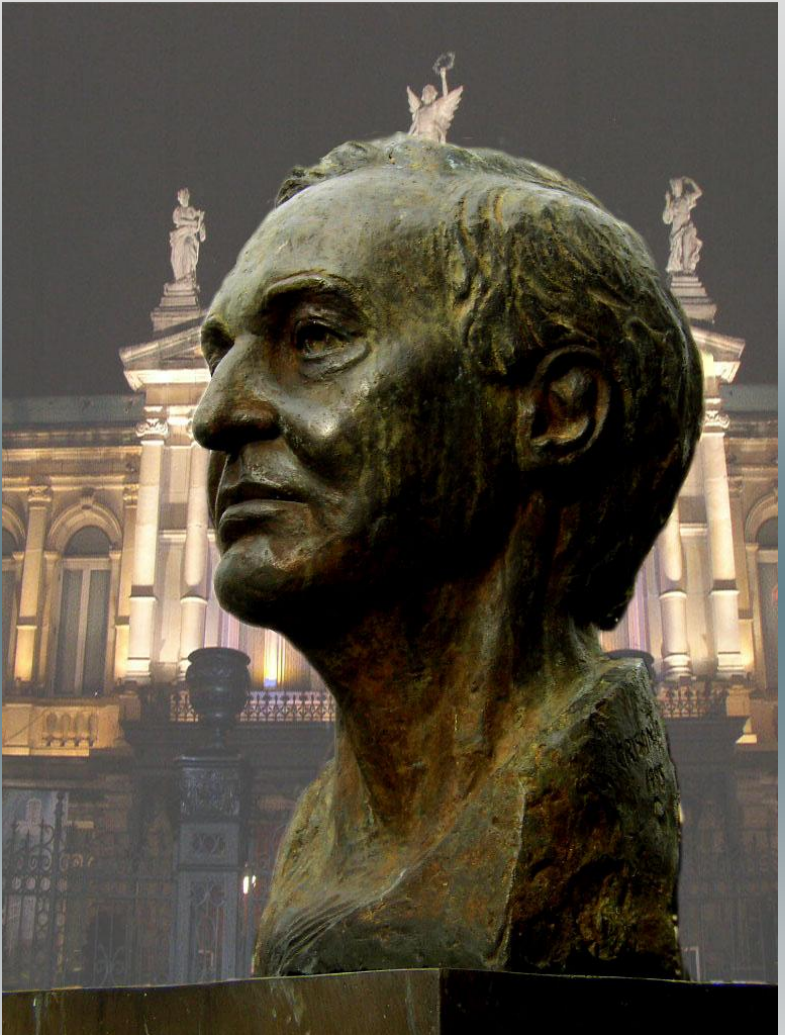
Niños con bodegón de  
bananos. Óleo sobre  
madera (1943)

Boys with banana still  
life. Oil on wood. (1943)



Retrato de Margarita  
Bertheau.  
Óleo sobre tela (1945)

Portrait of Margarita  
Bertheau.  
Oil on canvas (1945)



En el jardín del Teatro Nacional una semejanza de bronce de Amighetti. Uno de los muchos honores que recibió durante su larga y productiva carrera.

In the garden at the National Theater Amighetti's bronze likeness. One of many honors he received during his long and productive career.



# Decius and His Persecution of the Christian Church

by Salah

Gaius Messius Quintus Decius ruled the Roman Empire from September of 249 CE until June of 251. By his reign, the Empire was visibly entering into what has become known as the 'Crisis of the Third Century'. The Empire's frontiers were menaced by various Germanic peoples as well as the Sassanid Persians, and plagues and military usurpations caused internal trauma. It was Decius who adopted the novel policy of attempting to appease the gods - with disastrous results for at least one of the religious minorities within his troubled state.



Decius styled himself an old-fashioned Roman - he even took the name Traianus to commemorate one of Rome's greatest emperors. In January of 250, he decided to begin the new year by performing a sacrifice to Jupiter in Rome, and then publishing an edict calling for the entire free population of the Roman world to join him in sacrificing to the gods. Only the Jewish community, which had long been granted freedom of worship, was exempt from this mandatory sacrifice.

The Christian Church was originally regarded as a sect of Judaism - indeed, Jesus Christ and his disciples would have been observant Jews. By the second half of the 1st Century CE, however, they had come to be recognized as something else. The Biblical book of Acts would suggest that Christians had been subjects of discrimination and sporadic violence almost from the conception of their sect, but the first Roman emperor to unleash a persecution upon them was Nero. The last of the Julio-Claudians used the Christians as scapegoats after the Great Fire of Rome, but his persecution seems to have been short in duration and limited to Rome itself.

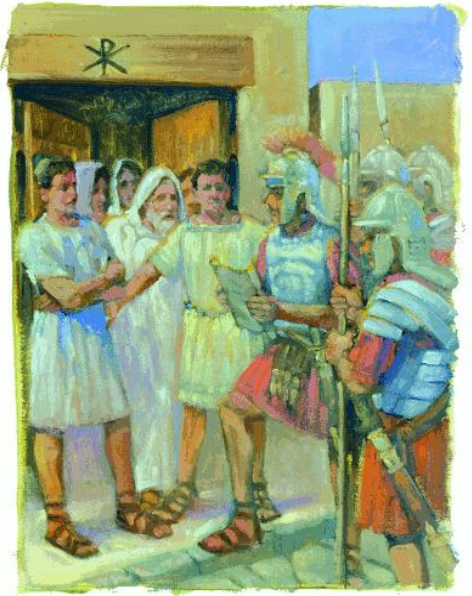
Some Christians also seem to have perished at the hands of Domitian, the third and last Flavian emperor. However, for the first two centuries after the life of Christ, Roman emperors seldom appear as persecutors of the Church. Localized persecutions continued, even in the glory days of the Adoptive and Antonine Emperors. It was Trajan who advised his friend Pliny, then governor of Bithynia et Pontus, to refrain from staging witch-hunts targeting Christians, only punishing those who were turned in by local authorities and refused to 'revile' the name of Christ.

The Christians of ancient Rome seem to have occupied about the same role in society that the Jews would play in medieval Europe, or that African Americans would play in the historic United States. Their existence was generally tolerated, but they were subjected to discrimination, and were commonly scapegoated; unsolved crimes were attributed to them and national misfortunes were blamed on them. The Christian writer Tertullianus cynically remarks that the moment anything went wrong in the Roman Empire, the mainstream populace began shouting 'the Christians to the lion!'

Christianity was nominally regarded as an illegal cult, some form of atheism or even magic. But it was not until Decius' Edict of January, 250, that the Christian community would be shaken to its core by the decree of a Roman ruler. Decius insisted that every free person, man or woman, burn incense to the Roman gods and pray for the health of the emperor. This had to be done in the presence of a Roman official, who then signed a paper along with the citizen to confirm that the ritual had been carried out. Surviving papyri from Egypt indicate that this was no literary embellishment on the part of our sources.

Such a ritual posed a serious problem for a practicing Christian. Decius was not launching an attack on Christianity - he presumably had no qualms about a Christian practicing their faith, so long as they fulfilled the demands of his Edict. But this was a dilemma for Christians, who staunchly refused to acknowledge the gods of Rome, let alone its emperor, as deities worthy of their adoration.

As was the case with all Roman persecutions, some Christians turned their back on their faith and compatriots, sacrificing as the emperor demanded; a particularly large number of Christians in Carthage are said to have obeyed the Edict in spite of their personal beliefs. But other Christians refused to comply - some went into hiding, not returning until after the demise of Decius. Others perished as martyrs. Unless they were coming from good family, Christian martyrs were executed publically, and often with extreme savagery. Burning at the stake and being thrown to the beasts in the arena seem to have been the most common punishments, but sometimes men were sent to the mines and women to brothels - sentences which in ancient times were effectively death sentences.



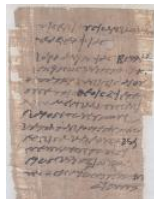
### **Decius – Give up the faith or die: the church's grim choice**

*The year is 250, and at the door of one of North Africa's many Christian churches a soldier reads out the emperor Decius's solution for the failing Roman Empire. The loyalty of citizens is to be tested, with Christians marked for special attention. Leaders of the Church are to be surrendered for imprisonment and death. The rest of the faithful can survive only through oaths of fealty and offerings to the gods and to the emperor. Christianity, Decius declares, is to be eradicated.*

There are no figures for how many Christians were killed or otherwise punished in the year and a half that elapsed between Decius' Edict and his death. The butcher's bill did, however, claim many of the most prominent figures in the Christian community, among them the church-leaders (bishops in modern terms) of several major cities. Origen, the famous theologian who had castrated himself to escape the temptations of the flesh, suffered from lengthy torture before dying in prison; similar fates befell Alexander, bishop of Jerusalem, and Babylas, bishop of Antioch. Fabianus, the bishop of Rome, was one of the first and most notable casualties of the persecution, allegedly being executed on January 20th, 250. Cyprianus, bishop of Carthage, escaped death only by going into hiding.

Decius himself was destined to suffer an unpleasant fate. In the summer of 251, he became the first Roman emperor to die fighting in battle, having entered into a disastrous engagement with the Goths of King Kniva at Abrittus in the province of Moesia inferior. His son died with him, and many prominent Romans were carried into captivity.

Though Decius' persecution was neither as long nor as bloody as those to follow half a century later, they made a formidable impact on the ancient Christian psyche. Lactantius, writing during the reign of Constantine described his death as a 'fit end for an enemy of God' after smugly observing that his corpse was left naked and eaten by wild animals.



*Libellus from the Decian persecution 250 AD certifying that the holder has sacrificed to the Roman gods*



*Decius wearing a radiant crown on a silver antoninianus*

Just how conscious Decius was of the persecution his Edict caused is unclear. Surely he must have been well aware that some Christians were defying the Edict, and he obviously either ordered their subsequent punishments, or at the very least did not try to stop them. The fact that the 'pope' was killed only a few weeks after the Edict was published would suggest that Fabianus was a high-profile figure who would have been readily identifiable in Rome - his execution is something Decius could have hardly failed to know about.

Decius must have agreed with the general belief that the Christians were 'unpatriotic'. Their failure to acknowledge tangible gods caused mainstream Roman society to few them as anti-establishment, perhaps even anarchists in modern terminology. Early Church fathers zealously attacked this notion; Tertullian and Eusebius claiming that Christians prayed for the health of the emperor and the success of his legions on the battlefield. The devotion of the Christians, praying privately or in modest churches to their invisible God, was hardly visible to their 'pagan' neighbors - who thus assumed they were atheists.

The Emperor Decius published his 250 Edict not to harass the Christians, but in an attempt to restore old-fashioned Roman pietas. It proved to be the most terrible misjudgment of his short reign, as it secured his everlasting infamy as one of history's villains. History is written by the winners, and Decius unleashed a persecution on the very religious community that would win the heart of Rome in the following centuries.

# WILLIAM KING HARVEY

## The CIA's 'Loosest Cannon'

by Unclefred

William King Harvey, born in Danville, Indiana in 1915 graduated from Indiana University Law School. Then, he opened a one-man law practice in Kentucky. In December, 1940, he joined the Federal Bureau of Investigation. Shortly thereafter, in 1940, he joined the FBI. Harvey was independent minded, a rogue, from early on.

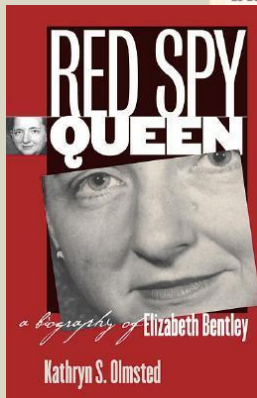
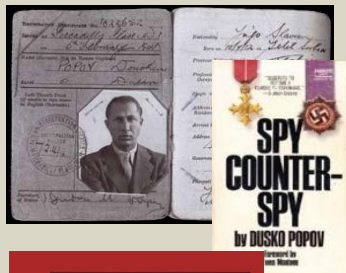
During WWII, Harvey attempted to put together double-agent cases in New York against the Nazis, including a successful one in which William Sebald ran a secret shortwave radio station on Long Island. Director Hoover refused to sanction his efforts for long for fear of losing control of events and acquiring negative Bureau publicity, especially when the Dusko Popov Affair turned so sour.

Popov was a British-German double agent who came to warn Washington about Japan's plan to attack Hawaii, but Hoover was only interested in prosecuting him for violating the Mann Act which criminalized the taking of women across state borders for sexual purposes. He had resumed his affair with French actress Simone Simon in while in New York City. Hoover considering his revelations about Japan as little more than moneymaking schemes.

After the war, Harvey's efforts were even less successful. Even as he was recognized as the agent who developed the information concerning communist infiltration of the US from Elizabeth Bentley, the American spy for the Soviets. Harvey's work was the basis for Hoover writing a Top Secret Report to President Truman concerning 12 alleged Soviet agents, including: Assistant Treasury Secretary Harry Dexter White, Truman's own assistant Lauchlan Currie, and the State Department's Alger Hiss. Harvey advised Director Hoover to reactivate Bentley as a communist double agent to develop more names. This was an enormous opportunity in light of the defection of GRU cipher clerk Igor Gouzenko in Ottawa, Canada.

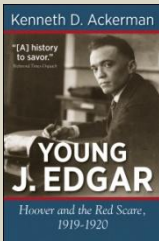


William "Bill" King Harvey



(above)  
Popov's  
passport  
and his  
memoir.

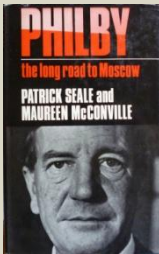
(left)  
Elizabeth  
Bentley's  
memoir.



Hoover would have none of it, however, preferring to publicize Bentley's allegations at the expense of his pet enemies, such as the CIA and William Donovan's OSS.

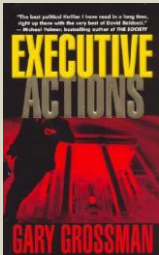
By late 1947, Harvey was so demoralized by the process that he failed to show up for work one morning because of being in a drunken stupor, which led to his transfer back home to Indianapolis, and to his finding new employment with the CIA.

Frank Wisner, the head of the Office of Policy Coordination (OPC) asked Harvey to investigate Kim Philby, the British Secret Intelligence Service (SIS) liaison in Washington. Harvey reported back in June 1951 that he was convinced that Philby was a KGB spy. Hoover was apprised of the situation, but refused to prosecute or follow up. As a result Philby was recalled to Britain.

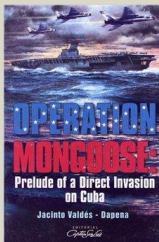


Harvey was finding much success with the CIA and was already a living legend in the CIA for his hard drinking and his cowboy manners.

Harvey was sent to West Germany where he worked with Ted Shackley at the CIA Berlin Station. In 1955 he was commander of Operation Gold which succeeded in tapping Soviet phone lines via a 500-yard tunnel into East Berlin. Until it was detected a year later, the tap gave the CIA information about the military plans of the Soviet Union. It was only later that it was discovered that George Blake, a MI6 agent in Berlin, had told the KGB about the tunnel when it was first built.



Harvey was also involved in implementing a policy that was later to become known as Executive Action. This was a plan to remove unfriendly foreign leaders from power, which included a coup d'état that overthrew the Guatemalan government of Jacobo Arbenz in 1954 after he introduced land reforms and nationalized the United Fruit Company. Other political leaders deposed by Executive Action included Patrice Lumumba of the Congo, the Dominican Republic dictator Rafael Trujillo, and General Abd al-Karim Qasbi of Iraq.



In March 1960, President Dwight Eisenhower approved a CIA plan to overthrow Fidel Castro. The plan involved a budget of \$13 million to train "a paramilitary force outside Cuba for guerrilla action." The strategy was organized by Richard Bissell and Richard Helms. After the Bay of Pigs disaster President John F. Kennedy created a committee (SGA) charged with overthrowing Castro's government. The SGA was chaired by Robert F. Kennedy.

At a meeting of this committee at the White House on 4th November, 1961, it was decided to call this covert action program for sabotage and subversion against Cuba. Attorney General Robert F. Kennedy also decided that General Edward Lansdale should be placed in charge of the operation.



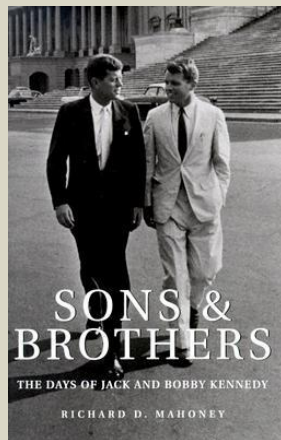
The CIA's station, JM/WAVE, was stationed in Miami and served as operational headquarters for Operation Mongoose. The head of the station was Ted Shackley and over the next few months became very involved in the attempt to overthrow Fidel Castro. One of Lansdale's first decisions was to appoint William King Harvey as head of Task Force W. Harvey's brief was to organize a broad range of activities that would help to bring down Castro's government.

On 12th March, 1961, Harvey arranged for CIA operative, Jim O'Connell, to meet mobsters Sam Giancana, Santo Trafficante, Johnny Roselli and CIA contractor Robert Maheu at the Fontainebleau Hotel. During the meeting O'Connell gave poison pills and \$10,000 to Rosselli to be used against Fidel Castro. As Richard D. Mahoney points out in his book: Sons and Brothers\* "Late one evening, probably March 13, Rosselli passed the poison pills and the money to a small, reddish-haired Afro-Cuban by the name of Rafael "Macho" Gener in the Boom Boom Room, a location Giancana thought "stupid." Rosselli's purpose, however, was not just to assassinate Castro but to set up the Mafia's partner in crime, the United States government. Accordingly, he was laying a long, bright trail of evidence that unmistakably implicated the CIA in the Castro plot.

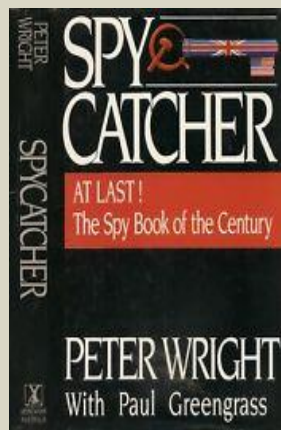
During the Cuban Missile Crisis, Robert Kennedy instructed CIA director John McCone, to halt all covert operations aimed at Cuba. A few days later he discovered that Harvey had ignored this order and had dispatched three commando teams into Cuba to prepare for what he believed would be an inevitable invasion. Kennedy was furious and as soon as the Cuban Missile Crisis was over, Harvey was removed as commander of ZR/RIFLE, the Castro assassination team, On 30th October, 1962, RFK terminated "all sabotage operations" against Cuba. As a result of President Kennedy's promise to Nikita Khrushchev that he would not invade Cuba, Operation Mongoose was disbanded.

Harvey was now sent to Italy where he became Chief of Station in Rome. Harvey knew that Robert Kennedy had been responsible for his demotion. A friend of Harvey's said that he "hated Bobby Kennedy's guts with a purple passion".

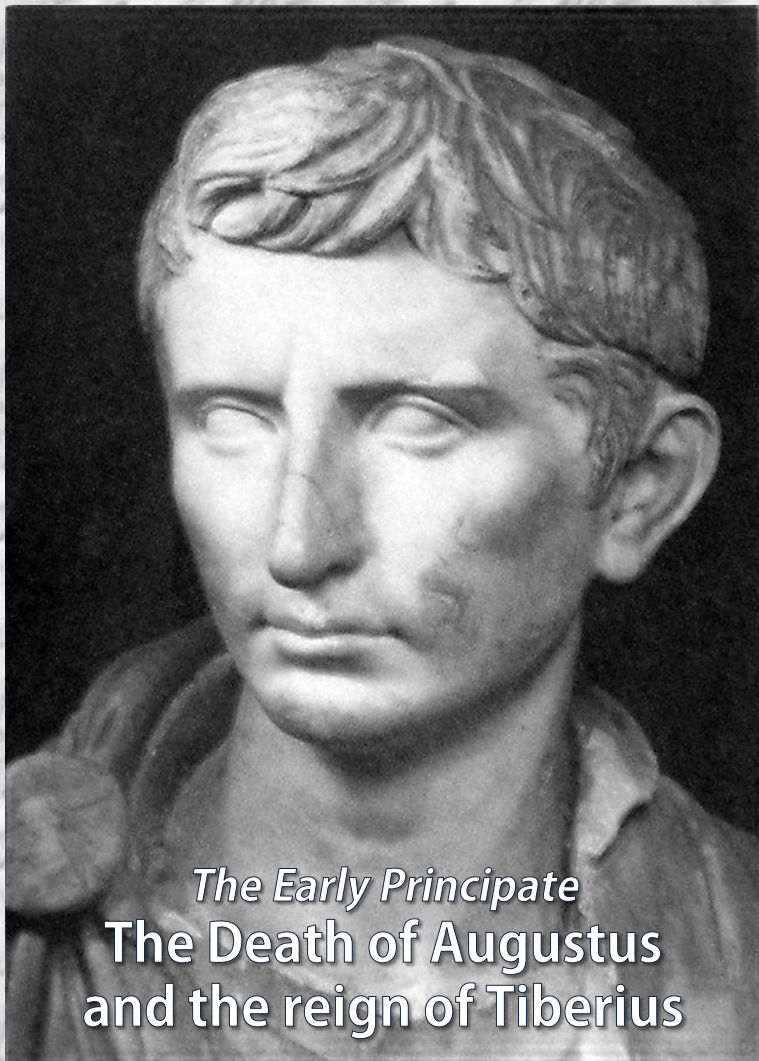
As Harvey continued his wild drinking and unorthodox activities, he was relieved and returned to the US. He retired in 1969, was called to testify in 1975 before the Church Committee on some of the CIA's past operations, such as Executive Action and Mongoose and then died of an apparent heart attack the next year.



\*Richard D. Mahoney, Sons and Brothers: The Days of Jack and Bobby Kennedy(1999)



\*Peter Wright, Spy Catcher (1987)



*The Early Principate*  
**The Death of Augustus  
and the reign of Tiberius**

by Valens  
by Valens

Following constant civil wars which had effectively ended the Republic, Roman world found itself in the new age.

The new order was embodied in an image of one man: Octavian, Julius Caesar's cousin and adopted son, whose shrewd policy had finally managed to stabilize Rome and turn it into a benevolent autocracy under the framework of old Republican institutions and traditions.



*Octavian*

By 1 AD, Octavian - now styled Augustus - had already consolidated his power and ruled supremely over the Roman world.

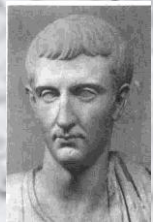
The age of civil strife was over, and Romans could enjoy the new era of prosperity and peace, famous Pax Romana, or Pax Augusta.

Augustus carefully built his public image, via grandiose public projects which were all intended to show his greatness, his triumph and his devotion to peace.

City of Rome was embellished with lavish new monuments; roads, temples and theaters were built across Italy and the provinces and it seemed that Rome has no rival in the known world.

In AD 14, after more than forty years spent at the top of the Roman World, Augustus died and was quickly deified by the Senate.

Tiberius, son of Tiberius Nero and Livia Drusila, second wife of late emperor Augustus and one of the most prominent woman of entire Roman history, was now Emperor.



*Tiberius*

Tiberius had served as a general in Germania, together with his brother Drusus, but it seemed that he preferred a life of a private citizen over the constant intrigues of Julio-Claudian politics. According to ancient sources, schemes and intrigues of his mother, Livia, have led an unwilling Tiberius to the position of Augustus's heir. Tiberius was forced by Augustus to divorce his wife, Vipsania, and marry his daughter, Julia the Elder.

The event had greatly changed Tiberius - and together with the domineering influence of his mother Livia - possibly damaged his personality.

His private life and happiness were sacrificed for the benefit of the Imperial family which had made Tiberius a morose, reclusive and sardonic man for the rest of his life.

Disillusioned with Rome and its politics, he had eventually given up from his early attempts to return the power to The Senate. Still, Tiberius never wanted to accept the titles of Pater Patriae, Imperator and Augustus, nor he accepted the Civic Crown.

Throughout his reign, relationship between him and the Senate was strained. Tiberius had tried to play the role of a benevolent Princeps who is still devoted to Republican ideals - perhaps even genuinely - which had caused uncertainty and confusion in government affairs.

Such situation only added to Tiberius's bitterness. His initial desire to break with the legacy of flattery and self-propaganda which was systematically cultivated under Augustus, had subsided.

Very early in his reign, legions in Pannonia and Germania rose in revolt against the new Princeps. Soldiers were dissatisfied for not receiving the bonuses promised by Augustus. A possibly dangerous situation was only resolved by Germanicus, son of Tiberius's brother Drusus, and his adopted son.

A talented commander, Germanicus cleverly placated the rebellious legions by leading them on a campaign across the Rhine river into Germania.

He quickly conquered the territory up to the Elbe river, revenging the honor of Rome by retrieving standards lost in the catastrophic battle of Teutoburg Forest where three Roman legions were ignominiously annihilated at the hands of Germanic tribes.

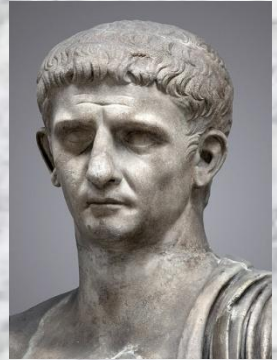
The event had greatly contributed to the popularity of Germanicus in Rome where he was seen as a hero. In 17 AD Germanicus celebrated a grandiose triumph in Rome.

A year later, his rising star was extinguished by poison, and he died in Syria.

The governor of the province, Gnaeus Calpurnius Piso was accused of the deed, but everything concerning the death of Germanicus is shrouded in mystery.

Piso had committed suicide before facing a trial and the truth about the last hours of Germanicus was buried with him.

Nevertheless, the event had permanently besmirched Tiberius's reputation. The Emperor was a natural suspect for the murder as many considered that the rising popularity of Germanicus endangered his position.



*Germanicus, son of  
Tiberius's brother Drusus.*



*Gnaeus Calpurnius Piso*

The truth, following the death of Germanicus, Tiberius secluded himself, leaving the affairs of the government to his son Drusus.

However, Drusus died in 23 AD and three years later, the Emperor permanently left Rome for his villa on the Island of Capri.

Death of Drusus and Tiberius's retirement to Capri signaled the rise of Sejanus who served as a Pretorian Prefect at that time and was a close associate of the Emperor for more than twenty years.

Power and authority of Sejanus only increased after AD 26 to the point when the Prefect de-facto controlled Rome and the mechanics of government. Tiberius communicated with the Senate through him and Sejanus had a complete control of the Emperor and his correspondence.

Using Tiberius's mistrust and paranoia, Sejanus launched a series of trials and purges, instituting a reign of terror over Rome.

Prominent senators and equestrians were targeted by Sejanus, their properties were seized and many were executed on the charges of treason and conspiracy.

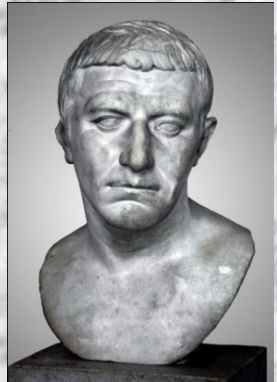
Most importantly, Sejanus worked to destroy the family of the late Germanicus and eliminate potential heirs of Tiberius. Agrippina the Elder, the widow of late Germanicus was arrested, put on trial by the Senate and exiled to a remote island of Pandataria (the same one where her mother Julia the Elder was exiled by her father Augustus thirty years earlier). Her two sons, Nero Caesar and Drusus Caesar were exiled as well. Agrippina eventually starved herself to death, Nero Caesar and Drusus Caesar both died under similar circumstances.

Remaining children of Agrippina and Germanicus, Julia Drusilla, Julia Livilla, Agrippina the Younger and Gaius, survived the purges, but remained without any protection, their lives depending on the mercy of the Emperor.

A turning point occurred when Sejanus, overconfident with his success, hatched a plot to depose Tiberius, together with his lover Livilla - a widow of Drusus, late son of the Emperor - and the two possibly planned to rule in the name of Tiberius Gemellus, grandson of the Emperor.



*Drusus*



*Sejanus [?]*



The plot was discovered and Sejanus and Livilla were summarily put to death; in the ensuing turmoil, most of supporters and informants of Sejanus were hunted down and executed. Tiberius then launched a new wave of treason trials, which had enveloped Rome in an atmosphere of suspicion and fear.

For the remainder of his twenty-three years long reign, Tiberius remained at Capri. He died at Misenum, on March 16, 37 AD.

In his will he named Tiberius Gemellus and Gaius as his joint heirs. However, Gemellus was still young (fifteen at the time) and Gaius was clearly seen as a senior heir.

While some ancient historians claim that Tiberius was smothered by Praetorian Prefect Macro and Gaius, it is far more probable that the aged Emperor had died of natural causes.

Whatever the case, the Senate had bestowed the titles of the Principate to Gaius who entered Rome and was greeted by the jubilant mass.

Widely remembered by his childhood nickname "Caligula" the new Emperor started his reign by returning the ashes of his mother and brothers to Rome, where he deposited them in the Mausoleum of Augustus.

The next four years would be one of the most controversial in whole Roman history.



The iconographic identification of Livilla has posed many problems to date, mainly due to the *damnatio memoriae* voted against her by the Senate after her death. Several possibilities have been advanced but none has to date received widespread acceptance. However, a portrait type that survives in at least three replicas and which we may refer to as the "Alesia type" may very well represent Livilla. All these replicas show the head of a lady in her blossom years, with a hairstyle clearly from the Tiberian period. The physiognomy is close but not identical to portraits of Antonia Minor, Livilla's mother, and some replicas seem to bear the marks of voluntary damage (that one would expect from a *damnatio memoriae*). For all these reasons, it has been proposed to see in this portrait type a representation of Livilla. A cameo portrait of a lady with the silhouettes of two infants, has been tentatively identified as Livilla. Although it is possible that the seated woman on right on the Great Cameo of France represents Livilla, it seems more likely that the female figure seated on the left and holding a roll represents Livilla, depicted there as the widowed wife of Drusus the Younger, seen just above her as one of the three heavenly imperial male figures. - from Wikipedia -



# BOOK REVIEW

## Nihilism, Satire and the IKEA Nesting Instinct

by O K A M I D O

In 1996, author Chuck Palahniuk released his first published novel, *Fight Club*. On the surface it is about a 30 year-old man who suddenly has an epiphany in regards to his life, he hates it. In response to this, and not knowing how to rectify it, he creates a club with a newfound friend named Tyler Durden.

This club is about one thing and one thing only, fighting. After its creation by the two men the club begins to grow in ranks exponentially. This in spite of the first rule of Fight Club, which states that: THE FIRST RULE OF FIGHT CLUB IS THAT YOU DO NOT TALK ABOUT FIGHT CLUB. It also contradicts the second rule of Fight Club, which states that: THE SECOND RULE OF FIGHT CLUB IS THAT YOU DO NOT TALK ABOUT FIGHT CLUB.

Rules notwithstanding, *Fight Club* grows from the basement of one local bar to “franchises” all over the country. From this point on, the narrator, who is never named, loses control of the club he helped found as his friend Tyler introduces an offshoot of Fight Club called Project Mayhem. Project Mayhem’s sole reason for existence is to cause chaos in an attempt to re-ignite the fire of their generation and bring down the all-controlling aura of commercialism.

The idea of over commercialism is an underlying theme in the novel as the narrator often spoke of how his life was almost perfect. He almost had the perfect wardrobe, and he almost had the perfect furniture collection. The narrator also speaks of the men he used to know who had pornography in their bath rooms, that now have the latest IKEA catalogue (Palahniuk, 1996). This leads to Tyler having a dialogue concerning a generation of men that were raised by women as well as the devaluation of men as fathers, caused by women’s liberation from the perceived, male-dominated “subjugation”. However, one can read into the subtext a character that laments the strong role model that a father brings to the equation, and an indictment of the single parent family. This lack of a father figure permeates throughout the book and lays the groundwork for many of its existential-nihilistic qualities.

Much of the dialogue shows an attitude of loss of hope and loneliness as the characters try to reach out and form a connection with others. At one point the narrator joins many different self-help/ support groups in the hope that the tedium of it all will help him overcome a bout of insomnia he is dealing with. What he finds however is true connection. As the narrator states, “When people think you are dying, they listen. Really listen, not simply wait for their turn to speak” (Palahniuk, 1996). This momentary respite from the pain of loneliness is quickly shattered by the chaos and fun, of Fight Club.



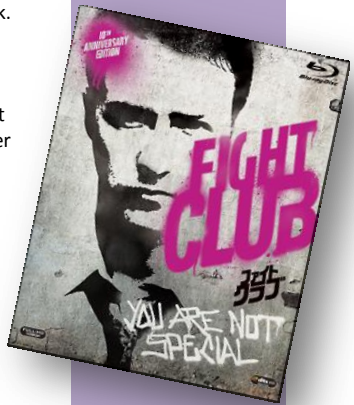
By the middle of the story the narrator and Tyler are attempting to expand Fight Club to every night of the week. The only thing that is in their way is the narrator's day job. After a confrontation with his boss the narrator extorts a year's salary from his company as well as computer equipment and flight coupons for airliners. During the next night at Fight Club the narrator comments that he and Tyler had what they wanted, "Corporate Sponsorship", while at the same time adding the throwaway comment of, "I am Jack's wasted life"(Palahniuk, 1996). While the narrator is never named it is safe to say that he is referring to himself with that comment and is becoming aware that life in general, and his life specifically, are without merit.

At the culmination of the story, the narrator, Tyler, and an unnamed member of Fight Club have a discussion concerning the launching of Project Mayhem's ultimate spree of destruction, a demolishing of a high-rise, which holds many banks. The narrator simply states that things are going to far and wishes to know what compels Tyler's need for chaos. Tyler states that he wants God's attention. If he can't get it by being good then he will get it by being bad. Tyler then surmises that perhaps it is better to have God's hate rather than his indifference (Palahniuk, 1996). This again touches on the father figure analogy as many juvenile boys act-out in order to get the attention of their fathers.

The ending of the novel has a twist that I do not wish to divulge, however the narrator does recount a story to the reader in regards to a meeting he believed he had with God:

"I finally met God across his long walnut desk with all of his diplomas hanging on the wall behind him, and he asks me, "Why?" Why did I cause so much pain? Didn't I realize that each of us is a sacred, unique snowflake of special unique specialness? Can't I see how we're all manifestations of love?

I look at God behind his desk, taking notes on a pad, but God has got this all wrong. We are not special. We are not crap or trash either. We just are. We just are, and what happens just happens. And God says, "No, that's not right." Yeah. Well. Whatever. You can't teach God anything."(Palahniuk, 1996)



Chuck Palahniuk, (1996).  
*Fight Club*. New York:  
W. W. Norton & Company

# The Last Catholic King

*The Ill-Fated Kingship of James II*



by Gladiatrice

Painting by Sir Peter Lely - oil on canvas, circa 1665-1670 - 20 1/4 in. x 17 3/4 in. (514 mm x 451 mm)

**The Stuart dynasty** can be explained in many ways, most of them negative. They were a string of progressive failures; they started out strong with a highly intellectual king, but began to spiral out of control, with details like regicide, exile, and deposition spotting their histories. They struggled to hold onto power, and many of them lost their grip on it. The monarchy began to lose its power under their rules, as Parliament rose to a higher presence than ever before. They were deluded with the Divine Right of Kings in the beginning, the delusions so violent that they culminated in execution. What failures stick out from the sea of unlucky monarchs? Many seem to gravitate towards two in particular, father and son: Charles I and James II, respectively losing their head and their throne. The one most maligned, however, would have to be James II.

**He is perceived** to be not only a despotic tyrant, but an awful person in his own right. The misfortune in his reign overshadows all else. We hear of the cold manner in which he replied to the Duke of Monmouth when he begged for mercy, prostrate and bound on the floor, throwing himself at his uncle's feet. We hear of the line of foolish blunders made by James in his attempts to corral both his kingdoms and his Catholicism into one stable. Most of all, we hear stories of his deserved deposition, the day he lost his nerve, threw the Royal Sea into the depths of the Thames and surrendered his throne to his son-and-law and daughter, fleeing to France to live out the rest of his days as a pretender at Louis XIV's court. James does not shine in his kingship, even compared to the rest of the catastrophe that his family was. However, before apologies and excuses can be made on behalf of one of England's most unpopular kings, we must at least get to know a little bit about the man.

**James Stuart was** born to King Charles I and Henrietta Maria on 14 October 1633, at St. James' Palace in London. He was the third youngest child of the royal couple, and the second eldest son. Some months after his birth, James was baptized by William Laud, the Archbishop of Canterbury and later executed on treason charges. As far as politically advantageous matches go, the marriage between Charles and Henrietta Maria was fairly loving. However, James and his siblings would not enjoy such luxury for long. At three years of age, James was given the titular honor of Lord High Admiral. Seeing as he was just a toddler at this time, it was merely nominal, but he eventually grew into the role quite successfully after his brother's Restoration.



**When the English Civil War** broke out, the Stuart family scattered; some, like James, stayed in England, while others, like his brother, went into the continent. James was staying in Oxford, which was a strongly Royalist town. He stayed there with minor incident until the Siege of Oxford, occurring in 1646. James was sent back into London with his younger siblings and confined within St. James' Palace. His confinement at this period lasted only for two years. He managed to escape by playing a rather clever trick, somewhat akin to the stunts his brother would pull escaping England after the absolutely devastating Battle of Worcester in 1651. After playing a game of hide-and-seek with his siblings Elizabeth and Henry in the courtyard, James was dressed as a girl with the aid of Joseph Bampfield and then carted off onto the continent, staying at The Hague, at his sister's court.

**During his exile** in France after his father's execution, James joined the French army, working under Henri de la Tour d'Auvergne, Vicomte de Turenne, or more commonly known by just his last title, Turenne. James was a valiant soldier, reported to volunteer himself for anything that was needed to be done and rush into the thick of things and work effectively. His work as a soldier did not last as long as he would have preferred, as his desperate brother made an attempt to cement some sort of alliance with Spain. Seeing as France was at war with Spain, James was booted out of the army and argued bitterly against Charles for some time after this. However, seeing as they were both exiled and essentially penniless, they came to the realization that, although royal, they had absolutely no say in any diplomatic matters and eventually made up. In 1656, he eventually left Charles in France. He and his younger brother, Henry, made their way to Spain, whereupon they would join the Spanish army and later fight against James' former brothers-in-arms -- the French -- at the Battle of the Dunes in 1658. At this point, he was giving up on the hope of ever returning to England, and began to consider taking the title of a Spanish admiral. However, he eventually declined the offer, and within good time too; shortly thereafter, his brother was restored to the throne.

**James' time** back in England was not exactly successful for him. He married twice; his first marriage to Anne Hyde being put under extreme speculation. Both Hyde's father and the King objected to the union, but James persisted anyways, and eventually managed to claim her hand in marriage. Charles acquiesced and gave James his blessing. Multiple pregnancies came out of the union, but there were only two children who survived into adulthood: Mary and Anne. In 1671, Anne died of breast cancer. In 1673, he married Mary of Modena, who was only 15 years old at the time of the union. Upon coming to England and seeing her husband, she broke out into tears, saying that she much preferred her brother-in-law to James. There was some sort of relationship between Mary and Charles, but it's unknown to the extent. Mary mothered one of James' sons, who would grow to be known as "The Old Pretender".





**The Duke barely** managed to survive exclusion bill after exclusion bill, always threatened by the strictly Anglican Parliament kept by his brother. Even when it became obvious that no royal heir would come forth from the wedding between Charles and Catharine of Braganza, the MP's still waffled on the idea of permitting a Roman Catholic to succeed to a Protestant throne. However, the King himself remained adamant that the Duke of York *would* succeed him. However, a certain James Scott, Duke of Monmouth, balked at the idea of not being able to succeed his father. He believed very strongly that his father and mother were married in some secret ceremony, even though Charles strongly persisted that it did not happen. Even though Charles spoke the truth, his bastard son was not convinced of it, and would eventually lead an abortive rebellion against his uncle which could cost him his head. Charles remained in the mind, even on his deathbed, that his brother would remain his heir. He refused to acknowledge Monmouth as legitimate, which would eventually lead to his own downfall. Upon the death of Charles II on 6 February 1685 at 11:15 in the morning, James II ascended to the throne of England.

**James II's name** begins to sustain further injury here, in the short years of his kingship. However, he was rather popular among the populace in the first years of his reign; people rejoiced to see that the Stuarts somehow managed to keep hold of their rightful crown and throne, and that it passed with little qualm. James was crowned at Westminster Abbey on 23 April 1685. The first Parliament assembled during his reign was called the "Loyal Parliament", and were indeed favorable to their Catholic monarch. James worked harder in kingly duties than his brother had, but unlike his brother, he was unwilling to compromise. James' good fortunes would not last much longer.

**In the first year** of his reign, James would have two rebellions. The first was a rather scrappy, and, as previously mentioned, abortive rebellion raised by his nephew, Monmouth. Monmouth did not listen to his father's dying wishes, and rose up against his uncle, declaring himself king at Lyme Regis on 11 June 1685. The army he attempted to raise was very weak, and was defeated even by the king's standing army. Monmouth then lead his forces to make a sneak attack on the royalists at night, but it flopped, and the rebels were dispatched with haste. Monmouth himself would later be executed with 8 blows of the ax. The persecution of the Monmouth rebels was particularly gruesome, and grew to be known as the Bloody Assizes. The rebels were carted off into slavery in the West Indies. The other rebellion against James was led by Archibald Campbell, the Earl of Argyll in Scotland. He could not rally more than 300 to his cause, and the rebellion was quickly crushed by James.



**Let us return** briefly to the topic of the Blood Assizes. Although they were bloody, we cannot judge James' actions by our time. This is in no way an excuse for this behavior, but it is, in a way, an explanation. Remember the state of the dynasty. It had been worn into the ground, endangered and ended numerous times. Of course they would fight to keep the crown where it belonged upon their heads. As would be expected, James became much more aware and cautious during this time, and his distrust of the Dutch grew, seeing as these rebellions both stemmed from Holland, and the Dutch stadtholder did nothing by the means of stopping them.

**Realizing that his** crown was corruptible and that he was not invincible, James began to raise armies across the nation, enlarging his preexisting standing armies. As one can imagine, this came as a shock to both people and Parliament. England was in no active wars, so the constant presence of an army was unwelcome. The court began to shuffle about to, with Protestants being traded off for Catholics. He even had members of his family swapped. This upset the people, as to be expected. In 1687, James issued the Declaration of Indulgence, which was a tolerationist declaration. It stated that he would use his power to negate the effect of laws punishing Catholics and Protestant Dissenters. In an attempt to rally more to this tolerationist cause, James toured Britain, giving speeches. As part of his tour, he made a speech at Chester where he said, "suppose there should be a law made that all black men should be imprisoned, it would be unreasonable and we had as little reason to quarrel with other men for being of different religious opinions as for being of different complexions." He ordered for the Catholic mandates to be read in every church, even Anglican ones, which lessened his popularity even more with his Protestant subjects, even though it seems obvious at this point he was trying his hardest to do what he believed in.



**In the year** after he made his speech, James II was deposed in the Glorious Revolution. An aforementioned Catholic son and heir was born this year, which frightened the Anglicans. It seemed as if James' ardent Catholicism would pass along with him when he died and the throne would be passed on to his daughters, but that was not the case any longer. In denial about the birth of a legitimate male heir, several noble Protestants claimed that the child was indeed not a royal baby, and had been smuggled into the Queen's bedchamber in a warming pan. This story was widely believed among the Protestant population. James was also pushing his Catholic acts and doctrines on Anglican churches yet again, making him even more unpopular. Midst this chaos, negotiations were being made with the Prince of Orange in Holland. He was invited to invade England, and leaped at the chance to do so. However, his main act was not to dethrone his uncle, but that was what happened in the end. At the threat of the approaching Dutch army, James lost his nerve and declined to attack the invading army due to a three day incapacitating nosebleed. William let James be here -- he had no intentions of making his uncle/father-in-law a Catholic martyr. In all technicality, James was neither usurped nor opposed. Under the threat of the Dutch armies attacking, he threw the royal seal into the Thames and fled to France, where he died of a stroke in 1701.

**Many, even today,** judge James' ability to rule based on his religion. Imagine if the same rule was implemented, just under a different branch of Christianity. If James remained loyal to the Church of England and still exercised his power in such a way, would there be as much up cry? Was the loss of his throne due to his Catholicism? Yes. James had the potential to be a decent king, but it was entirely hindered by his fanatical beliefs. We cannot judge him as a person through the bloody patches of his reign; he dispatched rebels because that is what they were. They were rebels, and a rebel is just that. Family ties did not matter. They did not matter when Monmouth considered assassinating both his father and uncle some years before James' abdication. James' kingship did have many rough patches. But, his paternal figure was not an exemplar man to follow in means of royal example. His brother, although better, was no James I, and made so many compromises, treaties and deals that he managed to successfully ensnare himself in Continental politics, along with whiling away much of the Royal Treasury to France and to his women. If James had had been brought up in a different religion, it is highly likely that his reign would have gone over perfectly well.



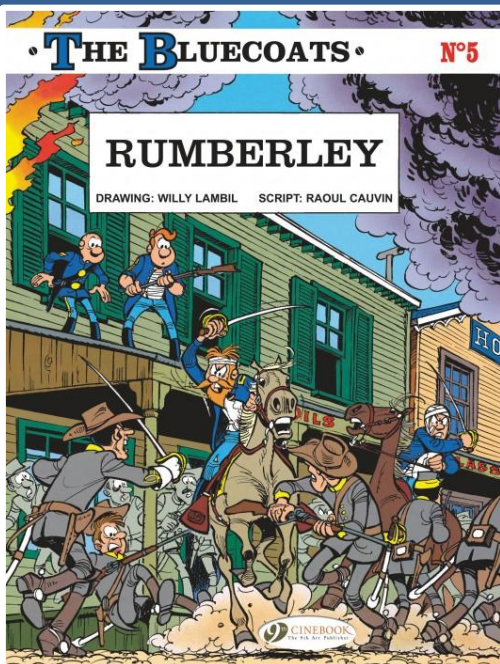
# THE BLUECOATS

or How I got interested in the American Civil War  
by Vintersorg

I'm not really going to make an essay on a historical event here, but I'm rather going to explain the reason for my interest in the American Civil War, since I'm often beign asked the question: "how did you, a European, get so interested in the American Civil War? "

The interest began back in the 1980s when I was 8-9 years old, and my parents bought me this comic... →

As you can see from the cover, this clearly takes place during the American Civil War. For me, it was the first time that I even heard about this war. I read the comic and loved it, and claimed for more.



During the years that followed I received a few more, but I never had more than 5 or 6 of them. Fast-forward 10 years later when I had my first job. By then, I knew somewhat more about the American Civil war, but only learned about it at school (which, in Belgium, amounts to: the south seceded to keep slavery and the north declared war on the south to abolish slavery. Obviously that is not only grossly simplified, but the northern reasons for war were also quite different).

Now that I had a job, I set my sights to something I'd wanted to do for years: I wanted the entire series of "The Bluecoats".

After buying and reading the first 6 comics, I read one called "The Navy Blues" where the two heroes are, due to circumstances, thrown out of their Cavalry Unit, and end up in the Navy, after some mishaps. In the Navy, they are stationed to a ship of a new kind: the USS Monitor. In this story, the heroes end up being active participants at the battle of Hampton Roads.



On my first reading of this story, my first idea about it was: "ships shooting at each other like that without barely even scratching each other? Yeah, right...". Until I saw one small disclaimer on the page where the battle ends "based on true events". The more I read the series, the more I found actual battles events or characters. Examples of this include:

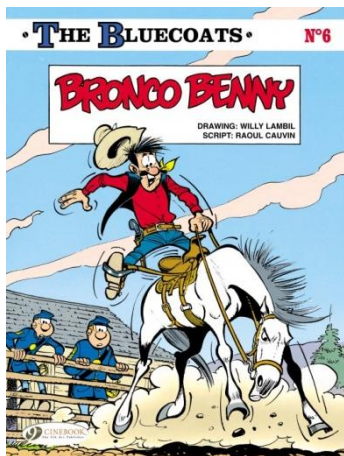
- The First Battle of Bull Run
- The Siege of Vicksburg
- The Trent affair
- The battle of Lookout Mountain (and special attention being paid to the fog that made the entire battle a mess)
- The New York Draft Riots
- During the course of their adventures, the characters encounter several important people of the American civil war, such as President Lincoln, Ulysses Grant, Robert E.Lee, William Sherman.

Those are names that most people in Belgium will know, but there are also characters that are far more obscure for the European public (but obviously quite well known to every American) such as George McLellan, Matthew Brady, William Quantrill, Joseph Hooker.

All this historical data is used as background for a light-hearted humoristic comic, which manages to be at the same time very critical of the cruelty of war.

The two main characters couldn't be further from each other: on one side, you have Sergeant Chesterfield, the loyal soldier, always looking out to distinguish himself and cover himself with glory on the battlefields of the American Civil war. On the other side, you have corporal Blutch, who mostly got into the army by accident and spends his time trying to desert (only to be brought back into the fold by sergeant Chesterfield).

Battles and dead bodies are shown, but at no time horrific wounds are shown. But still, at many times, during the 46-year run of the series, the main characters visit field hospitals and the horrific conditions of those hospitals are quite well mentioned.



I can't describe all that made it so great for me, so I can only recommend you to read them if you have the chance.

When I reread the series again for the umpteenth time back in 2011, I decided to find out more about the American Civil War itself, and that's how I ended up here on Historum...

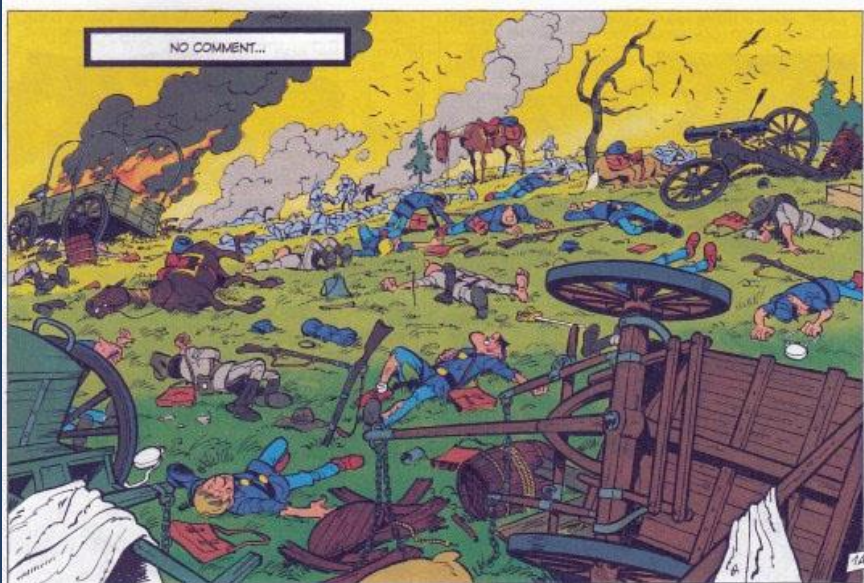
For those interested in the comic, Publisher Cinebook has started translating them into English, even though only the first 7 books have been translated by now.

So there's still a lot to be translated since the original series in French will receive its 57th book in a few weeks.

To give you an idea, here's a few excerpts on the next three pages:



The first page of Rumberley, where it shows a typical way for the series to depict the horrifying remains after a battle:



In Bronco Benny, General Lee marks his first appearance, together with his beloved horse "Traveller":





And finally, a page that speaks about the stupidity of war in the typical Bluecoats-fashion:



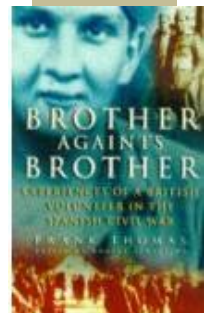
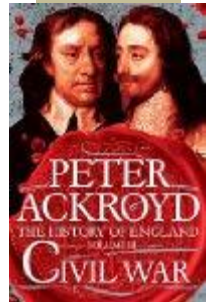
# Ireland and the English Civil War

by Gile na Gile



Arguably, conditions in Ireland helped spark the English Civil War as Wentworth's unpopular policy of 'thorough' (a euphemism for landgrabs) created enemies all round, destabilised the country, and eventually provided much of the legal evidence for his impeachment before a Parliament who were horrified at the prospects of his raising an Irish army to curtail their calls for reform. Via the Adventurer's Act, Irish Catholic and Royalist land was forfeited *en masse* to subsidise the Parliament's war in England against Charles. The cause itself was an honourable one; Charles was a despot who invoked divine right monarchy to justify arbitrary rule, granting monopolies to court favourites and setting up Star Chamber kangaroo courts to try political dissidents but his reign did at least hold fast to the Anglican 'compromise' which at that time represented a bridge of sorts between warring factions of Catholic and Protestant extremists - hence the Irish Confederates negotiations with Ormond as opposed to the Scottish Covenanters or English Puritans both of whom would have rebuked any attempt to grant civil liberties to Irish Catholics.

The irony is that the Levellers of the English Civil War (inevitably crushed by Cromwell) were the source of much of the republicanism which was tapped into and moulded by the American colonists via the Scottish Enlightenment, elaborated by the French revolutionaries and eventually espoused by the United Irishmen; Tone, Emmett and O' Connor. The strands of thought, in other words, which had produced the radical murmurings of the English Parliament and led directly to the mass Irish dispossession returned 150 years after the event to argue for a reversal of the conquest and the up-ending of Protestant Ascendancy.



Its perfectly legitimate to draw parallels between the English Civil War and the Irish Revolution (1912-1923), as I have seen done recently, insofar as both countries were convulsed by military conflict and the ordinary people wound up paying the heaviest price. But the especial nature of the intense religious conflict which characterised this age (pre-Enlightenment amidst a thrusting Catholic Counter-Reformation which engulfed Europe in the Thirty Years War of which the War of the Three Kingdoms was arguably only a subsidiary skuffle) inclines me to draw a greater affinity between the rise of Cromwellian Puritanism and the Iranian Islamic Revolution of 1979.

With the crackdown on political opposition both the Shah and Charles ensured the madrassas and dissenter pulpits were the only viable focal points for rallying disaffection (many of the Levellers having imbibed their republicanism from the Anabaptists); the one disbanded political gatherings on the pretext they were fronting communist groups, the other dissolving Parliament because it refused to raise loans (i.e. taxes on the people) which divine right absolutism regarded as legally its own

Archbishop Laud's lever to exert further control over the entire British body politic and rein in the dissenters via the extension of the episcopacy culminated in the short-lived marriage of convenience between the Scots Covenanters and the Independents both viewing Catholicism as the common foe; anathema to the culmination of their respective Calvinist and Lutheran revolutions - Anglicanism, or the Elizabethan 'compromise' being an unsatisfactory half-way house which reeked of papism for the religious radicals.

The resultant 'holy book' fundamentalism, regulation of social life and attempts to weed out corruption which both 'clerical' dictatorships inaugurated despite Cromwell's assertion that he would 'not meddle in any man's conscience' are indeed striking. The effects in Ireland were of course manifold. The Confederates, themselves tied to the dictates of Roman envoy Rinucinni who held out the promise of French and Papal backing, could not then ally themselves with the more secular English republicans who decried Parliament's attempt to prosecute the war in Ireland - the result of which (as we all know), via the Adventurer's Act, enacted the greatest revolution in land ownership the country had ever seen, decimating the native Gaelic and Anglo-Norman (Old English) Catholic aristocracy and setting up in its place an Anglo-Irish Protestant Ascendancy from whose late lamented claws the generations of the late 19th C. had only recently, in the agrarian domain at least, emancipated itself from - though the full political liberation yet awaited.



*Oliver Cromwell*



*Archbishop Laud*



# Roger Casement and the Irish Revolution

by Gile na Gile

Roger Casement, despite a protestant upbringing in Ballymena was always sympathetic to the nationalist movement particularly the cultural revivalist side of things. He was a correspondent with Hyde and several other leading figures in the Gaelic League, making intermittent attempts over the years to learn the language. This in no way impeded his career in the British Consular service as Home Rule by definition implied Ireland's continuation within the Empire - so, you could be an Irish nationalist and yet remain loyal to the Crown, there was no apparent contradiction. Supporting Irish nationalism, at least in its constitutional sense, was in fact the stance of British Liberalism (who all, bar Chamberlain's gang morphed into Home Rulers overnight) from the time of Gladstone's conversion in 1886; albeit adopted more to curtail the influence of Fenianism, whom they viewed as having 'hi-jacked' the Land League.



What pushed him over the edge to support physical force separatism or a nationalist republicanism which wished for a complete severing of ties with Westminster was perhaps more than anything else the experiences of reporting on colonial atrocities in the Congo and Amazon.

Interestingly, Casement always regarded German colonialism in a more favourable light to the imperialist ventures of other European powers. (Clearly, he must have read little of the Kaiser's butchery of Namibia's Herero c.1905, now commonly regarded as a genocide) In any case, his positive views on Germany as a 'civilizing force' apparently influenced his decision to mentally side with them as it were during the Great War; hence his enthusiasm for the Clan na Gael sponsored German mission.

Arguably his role was more pivotal than any in the Rising itself. Had the Aud not being intercepted and the arms shipment arrived intact the country would have been energised and MacNeill's countermanding orders never placed. Casement had a first class mind with proven ability and a dogged attachment to lofty principles which led him traipsing for months on end through malarial swamps in the Congo and Amazon to expose a tyranny which even today isn't fully acknowledged or appreciated.



*Patrice Lumumba*

“We are  
proud of  
this  
struggle,  
of tears,  
of fire,  
and of  
blood,  
to the  
depths of  
our being,  
...”

Patrice Lumumba, at the independence inauguration ceremony on 30th June 1960 drew attention to it on his accession as the first democratically elected President of the Congo and the insult to the Belgian royal house cost him his life via collusion with the Katangan secessionists and the Eisenhower administration - and all over the monopoly of mineral rights.

“For this independence of the Congo, even as it is celebrated today with Belgium, a friendly country with whom we deal as equal to equal, no Congolese worthy of the name will ever be able to forget that it was by fighting that it has been won, a day-to-day fight, an ardent and idealistic fight, a fight in which we were spared neither privation nor suffering, and for which we gave our strength and our blood. We are proud of this struggle, of tears, of fire, and of blood, to the depths of our being, for it was a noble and just struggle, and indispensable to put an end to the humiliating slavery which was imposed upon us by force”

No man done more than Casement to highlight to the world the barbarism of Leopold's colonial regime. A talent such as his, arguably second only to Connolly, would have been placed in the front rank of any Irish Republic for generations to come

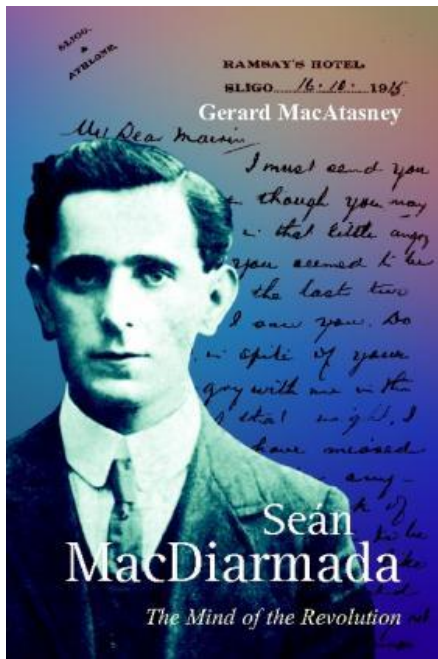
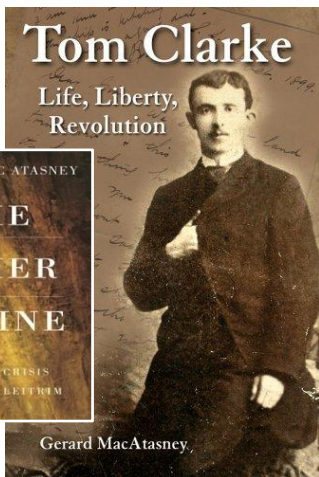
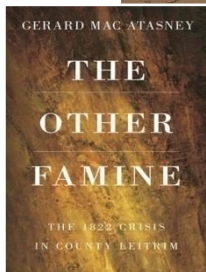
But this is to deal in the nebulous realms of speculation. Was Tom Paine a founding father? He doesn't normally draw plaudits of this nature but did any do more to define the American republic? As I say I loathe dealing in hypotheticals - needless to say, one of the many immeasurable talents lost to us. Sure, planning & execution of the military operation which may or may not lead to a re-defined polity and retrospective appraisal for who played the larger role therein is of importance for the prismatic nationalists, hagio-buffs & sundry sticklers but taking the period as a whole (i.e. the entire thrust towards independence), be it Home Rule, Gaelic or literary revivalist, and assessing the strengths of the various characters involved - Casement is, for myself, one of the outstanding personalities of the revolutionary era.

People came and went through the portals of the IRB like a porous sieve in the 1890's and 1900's (Maud Gonne and even the blabbermouth Yeats were members) and the IRB Supreme Council was jiggled over umpteen times in the years after the Parliament Bill emasculated the Lords which rendered it even more superfluous than ever. Funding from John Devoy was the crucial factor after Carson's Covenant as Clan na Gael as principle financier got to determine who was on board and who wasn't. When the Supreme Council split it was the Irish-Americans who conferred legitimacy on Thomas Clarke, Séan MacDiarmada and Bulmer Hobson via hard cash infusions.

Gerard MacAtasney, whose work I enjoy, made a similar plug for MacDiarmada as he did in his bio of Tom Clarke - "oft overlooked & without whom 1916 would never have happened". Mac Diarmada (like Bulmer Hobson) done all the donkey work, had a pragmatic mind and was an excellent conspirator with a knack for winning a stranger's confidence. Of all the men in the GPO, Collins warmed to him the most. But are these the talents that will necessarily be rewarded in a newly won democratic republic?

Pearse was born to play the role of charismatic talisman, far more than a figurehead, but again you may ask what services could he have provided thereafter? Perhaps an effective demagogue for Gaelic revivalism? Seems to me he was pre-destined to explode in glory over the landscape of future minds; like some wildly gyrating neutron star. Connolly done us all a favour by ensuring socialism became an integral part of state formation even though we wrestle with that legacy till this day - saying one is FAR more important than another in whatever chosen dimension is a little glib: like the bricoleur of Strauss they each worked with what tools they'd been given.

No more, no less. (as Connolly might say)



# Ireland and the 'Revisionist' Debate

by Gile na Gile

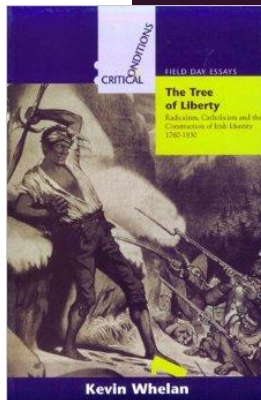
A basic note on terminology; "revisionist" refers to that tendency within Irish academia to expunge traditional "nationalist" and/or "unionist" historical writing (more commonly the former) of its emotive context and perspectival biases. Briefly, it has been charged (most notably by Brendan Bradshaw) of de-emphasising the colonial dimension of Ireland's past, minimising the struggle and daily hardships of a politically disinherited majority & focusing overly on high end administrative Crown politics.

At its best it throws up occasionally enlightening studies (e.g. *Tree of Liberty* - Kevin Whelan) at its worst; a bloodless perversion of reality where the majority of the population have only a walk-on role (e.g. *Ireland in the Age of Imperialism* - R. B. McDowell). Each era has its own specific controversies and EVERY historian & commentator, irrespective of qualifying statements to the contrary, is implicated in some fashion or other in promoting an agenda, however subtly it may be disguised (including myself of course).

With the polarised perspectives provided by nationalist or unionist voices the battle-lines are clearly drawn. Revisionism is concerned rather with the veneer of impartial 'objective scholarship' which by definition shouldn't 'take sides' and affects to transcend partisan lines but which is nevertheless implicated in promoting, in far subtler fashion, its own agenda.

Take R.F. Foster's *Modern Ireland* for instance, a book that has come under fire

R. B. McDOWELL  
IRELAND IN THE AGE  
OF IMPERIALISM  
AND REVOLUTION  
1760-1801



on several fronts; (a) is calling 17th c. Marian devotion an 'idolatrous superstition' when attempting to write an 'impartial' history of a country torn apart by the counter-reformation a useful way to proceed? or (b) calling the drop of wheat prices after the Napoleonic wars the single most important economic event in 19th c. Ireland (the Famine?!?) or (c) referring to widespread sectarianism within Gaelic League circles thereby equating language revivalism with a pre-modern atavistic mind-set? - For the normal lay reader unversed in these stratagems and the debates surrounding them such observations are accepted matter of fact as the faithful recording of "what has happened" - guidance is actually required because Irish history is a veritable minefield of polarised and contested viewpoints not all of which nestle in the place you'd expect to find them.

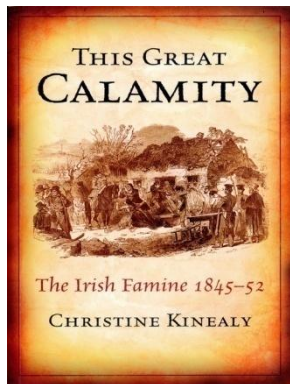
There's a great discussion of this very issue (i.e. the "Debate") in the Preface to the latest edition of Christine Kinealy's *This Great Calamity*. After a long examination of the pros and cons, where she weighs up much of the published literature on the Great Hunger, meditating on such matters as the correct 'tone' or authorial voice to adopt, she informs us that her own work may best be regarded as "post-revisionist". Why? While respecting the obvious need to produce quality "objective" academic work she still wished to retain the right to express critical 'anger' when the occasion demanded.

The 18th C. is a particularly sorry example of this type of scholarship in action; bloodless high-end administrative history (McDowell, Connolly, O' Brien etc.) while the majority of the population are rendered nigh invisible as the Ascendancy 'Protestant nationalists' chink glasses & congratulate themselves on yet another victory for 'Irish' trade.

Molyneux, Swift & the Undertakers, Grattan & Flood receive the lion's portion of the analysis while the downtrodden Catholic rural peasantry through Penal code exclusions targeting the land from under them & forcing them into solitary crop dependency are being commissioned straight into a 19th century holocaust. The narrative is 'boring' (one of revisionism's equally lamentable by-products) because its fundamentally untrue; the principle sites of contest have been erased in favour of an analysis of the dominant culture - Éamonn O' Ciardha, Jim Smyth & Ian McBride have all addressed this gaping vacuum in 18th c. studies in differing ways recently - but there's still an enormous amount left to do.

I'm so used to reading the stable of writers on the Irish Independent's revisionist drip-fund (Cruise O' Brien, Myers, Harris, Dudley-Edwards etc.. [to which we can now add former Taoiseach, John Bruton]) castigating the leaders of 1916 and imputing widespread sectarianism within the ranks of the IRA during the War of Independence (a-la the flawed research of the vastly over-rated Peter Hart) while bemoaning the lack of formal recognition of Ireland's fallen during the Great War - their memories smothered as they argue in the "mythologies of nationalist martyrology" - that it is instructive to view the enormous gathering at the Phoenix Park cenotaph in 1930 (complete with fluttering Union Jacks) for the Remembrance Day anniversary.

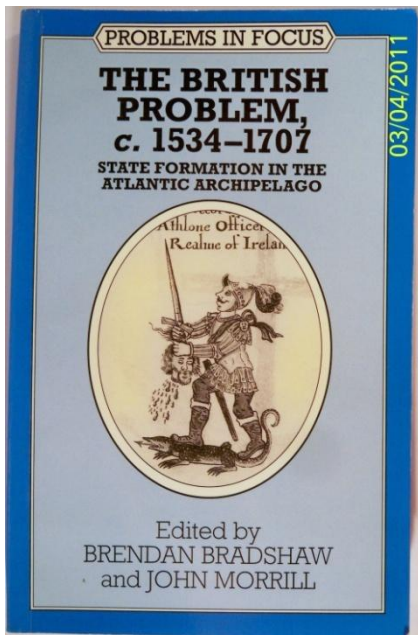
[Day Of Remembrance Aka Ireland - British Pathé](#)



**Christine Kinealy,**  
*Professor of History  
& Founding Director  
of Great Hunger Institute  
at Quinnipiac University*



... history written with a wholly biased contemporary lens as bad as any prior distortions provided by "nationalist hagiographers/mythologisers" and is in danger entirely of becoming its negative mirror-image.



And I ask myself likewise is there a counter-myth being peddled here with respect to Ireland having ignored the contributions of its ex-servicemen? At least to the extent that it is has often been claimed (by the above) ...? As an aside, I also bemoan the fact that Ireland has only two serious broadsheets ... giving such disproportionate influence to this rancid un-representative anti-1916 bile that in "Middle Ireland" their viewpoint is rapidly becoming the "New Orthodoxy".

The ante was ramped up on this type of anti-Republican revisionism when the Troubles broke out in order to cut the hydra at its base - its history written with a wholly biased contemporary lens as bad as any prior distortions provided by "nationalist hagiographers/mythologisers" and is in danger entirely of becoming its negative mirror-image. It was already there being hatched in the History Dept. of Trinity in the 30's and 40's via Moody & Dudley-Edwards & percolated outwards rapidly in the 70's courtesy of Cruise O'Brien in the popular domain - Hart has simply taken the process a step further. Of course he knew there was a market and a ready-made daily (the Independent) to publicise his views & that they will be 'controversially lucrative'; - every writer looks for an "angle" - the larger picture is that historical scholarship is being guided by contemporary issues, the perceived fragility of the Peace Process and the need to undercut present-day Republicanism. Some may rejoice and say 'so what' if it provides that need in the present, I personally find the disingenuousness galling - its just bad history; end of.

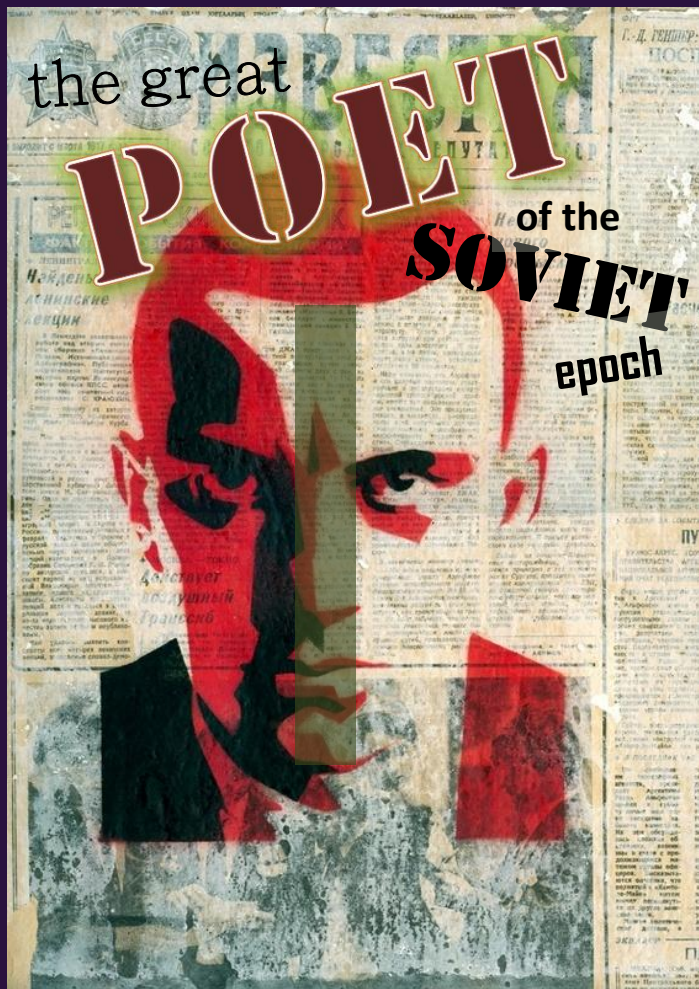
Brendan Bradshaw has spear-headed much of the criticism of the worst tendencies of the revisionist school and with that in mind I'll leave him here with the last word:

*"I believe that Irish historiography took a wrong turn in the 1930s. At that point, it assimilated a view of history as a science, with the historian akin to the natural scientist peering down his microscope at a range of data about the natural world, simply viewing it in a detached way. It was a perception of history that was very strongly established in England at this time and also in the United States of America. In Ireland it began with three young historians, all very able people at the time, Robin Dudley Edwards, T.W. Moody and David Quinn, being trained in the Institute of Historical Research in London. On their return to Ireland, they attempted to establish the practice of history here on the same basis. Part of this tradition was the notion of 'revisionism'; that history up to that point had been going along a wrong track and that the whole record needed to be re-written in a detached, objective way.*

*The result was the de-bunking not only of the history which had been written up to then, in its distortions, but the de-bunking of the reality behind it. And so you got this very austere scholarly approach to the Irish historical record, draining it of its emotional and moral content. This creates a very flat sort of history which you get, for example, in Dudley Edwards' Church and State in Tudor Ireland and in the articles of David Quinn and T.W. Moody. It is concerned with the administrative nuts and bolts and with the records of institutions told in a very dry sort of way. That tradition increasingly came to dominate Irish history writing and Irish history teaching in the universities in the '40s and into the '50s. It was the tradition that I experienced when I went to UCD in the 1960s.*

*You got this de-bunking of great heroic figures and the famine was played down, for example. In the late '60s, a number of things exacerbated the mood of revisionism, and its cynical approach to Irish history. First of all came the 50th anniversary celebration of the 1916 Rising. At that point, it hit the Irish intelligentsia how disillusioning the experience of political freedom had been. Added to the mood of disillusionment about what had been achieved was the more flourishing secular liberalism of the '60s which had the effect of melting the attachment to a sense of tradition. And then the final thing was the recrudescence of violence in the North. After the eulogistic and euphoric times of the late '60s and early '70s, a mood of shock set in as the IRA took up the cause of nationalism and you got these horrendous atrocities. Consequently there has been the feeling that the Irish had been fed a nationalist myth which has stoked the fires of militant nationalism and that the best antidote was an increasingly strident anti-nationalism.*

*This feeling was expressed by a whole series of writers. You get it cautiously in the deep pessimism of F.S.L. Lyons' last book, Culture and Anarchy in Ireland, and then represented much more stridently and unapologetically by a younger generation – Roy Foster, David Fitzpatrick, Ronan Fanning. They began to write in a very militant, aggressive, anti-traditionalist style."*



Vladimir  
**mayakovsky**  
a sketch by Pedro

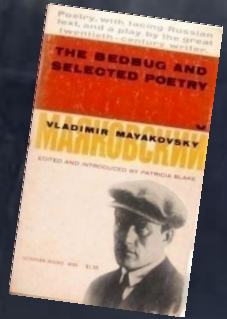
## Vladimir Vladimirovich Mayakovsky

Владѣмир  
Владѣмирович  
Маяковскій

July 19 [O.S. July 7] 1893 –  
April 14, 1930) was a  
Russian and Soviet poet,  
playwright, artist and stage  
and film actor.  
He is among the foremost  
representatives of early-  
20th century Russian  
Futurism.

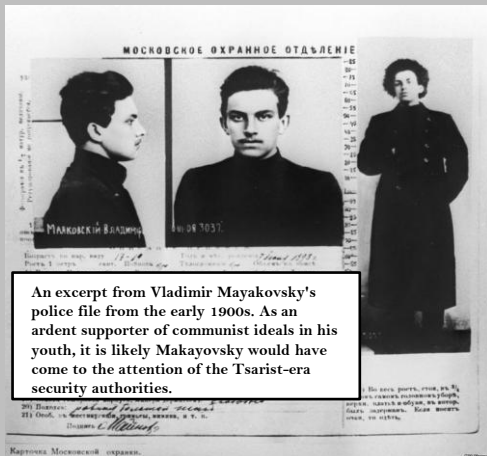
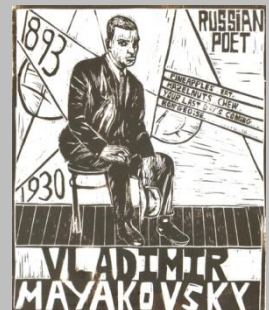
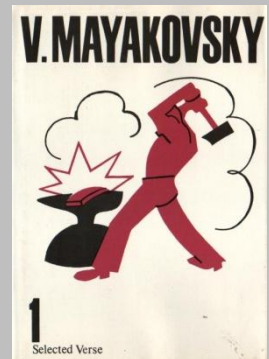
He was born in  
Baghdati, Kutaisi  
Governorate, former  
Russian Empire, in  
country Georgia  
(Georgia). After he died  
his memory was  
honored by the  
renaming of the city to  
Mayakovsky.

Note that the city of  
Stalingrad eventually  
reverted to it's original  
name, St. Petersburg.



**Mayakovsky, the leading poet** during the beginning of the twentieth century and of the early Soviet regime, liked to shock and unsettle his audience with his provocative posture and startling public pronouncements. He was not a nature poet (such as The Lake Poets in England) but instead celebrated the fabricated object as he did in his 1925 paean to the Brooklyn Bridge.

**His family** moved to Moscow in 1906. At this time he became politically active. Between 1906 and 1911 he was imprisoned several times. In 1908 he joined the Bolshevik Party. In 1909 he wrote his first lines of poetry while in solitary confinement.



An excerpt from Vladimir Mayakovsky's police file from the early 1900s. As an ardent supporter of communist ideals in his youth, it is likely Makayovsky would have come to the attention of the Tsarist-era security authorities.

**He was one** of the signers of the Futurist manifesto, provocatively titled *A Slap in the Face of Public Taste*. [English text on page 72.] In which he called for the destruction of Russia's cultural legacy, especially the predominate influence of the symbolists.

**Mayakovsky was** the first Russian poet to write exclusively accentual verse, that is, poetry with a fixed number of stresses per line but with any number of syllables, as in *A Cloud in Pants*. Rhythmic but coarse, his poetry was composed in the language of the streets and intended for oral delivery, which begged to be harangued, implored, and threatening.

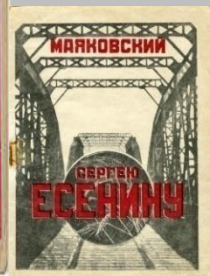
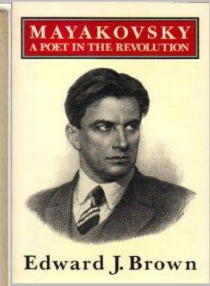


With the full enthusiasm of youth he became an early adherent of Communist causes. One of his odes celebrated the arrival of the revolution and also in a satirical verse drama, *Mystery Bouffe*. He also eulogized Lenin in a long poem. It was Mayakovsky's credo that poetry was an "activity like any other" and should be placed in the service of the Soviet State. In practice he wrote primitive propaganda doggerel as well as advertising copy for Soviet products ranging from cigarettes to infants' pacifiers.

On the other hand he composed moving love lyrics such as *I love*, but always avoiding sentimentality by using crude imagery and blasphemous similes.

Even though he was loyal and sincere to the Communist cause his rebellious nature kept him under suspicion. Soviet functionaries preferred the obedient and conventional writer who could work within the context of Socialist Realism.

He expressed his fears of such regimentation in two comedies, *The Bedbug* and *The Bathhouse*.



# The Troika



Osip Brik – Lilya Brik - Mayakovsky

Lilya and her husband Osip Brik enjoyed the company of like minded intellectuals, especially avant-garde artists. On one occasion Lilya's 19 year old sister brought along her ex-boyfriend Vladimir Mayakovsky. At the time Vladimir was unknown and unpublished. He read one of his long poems to the gathering and was proclaimed then and there a genius. Osip was so impressed he offered to publish Mayakovsky at his own expense. Lilya was immediately taken with the tall and handsome poet. An intense affair developed which, although public, she kept low-key around her husband. In 1918, Lilya wrote in *Literary Heritage*, (her collected letters with Mayakovsky), "After testing my feelings for the poet, I was able to tell Brik with confidence about my love for Mayakovsky. We all decided never to part and to pass our lives remaining intimate friends, closely tied by mutual interests, tastes, and work." They arranged a life "in the Chernyshevsky manner"—a reference to the nineteenth-century radical thinker who was an early advocate of "open marriages"—and the three lived as a family. Mayakovsky even had a room of his own in the Brik's apartment.

In the late 1920s, after having lived and worked together for so long, Lilya wrote to Mayakovsky that she found their lives “too routine,” and during a break he began an affair in Paris with a young Russian model, Tatiana Yakovleva. By that time Osip was involved with the woman who was to become his second wife, Eugenia Sokolova-Zhemchuzhnaya, but the troika continued to share their lives. And in Moscow in 1928 Lili and Mayakovsky eventually got back together. He embarked on an intensely productive period of writing and Lili, meanwhile, had passionately re-engaged with film-making. But looming overhead—like Osip Brik’s head—was the State’s increasing repression of avant-garde artists as Stalinism demanded a shift to Socialist Realism and a reining in of the avant-garde that had helped usher in the revolution.

In the spring of 1930, Mayakovsky shot himself in the head—though it can’t be said whether it was because of the crackdown or just plain old manic-depression. Either way, Lili was devastated. Nonetheless, she spent the ensuing months furiously editing Mayakovsky’s collected writings.

That same year as Mayakovsky’s suicide, having by now divorced Osip, she married a Soviet military officer Vitaly Primakov—some say she only did this to garner influence with Stalin for state acknowledgement of Mayakovsky’s place in history. Whether this is true or not, the timing is convenient. In 1938, with Mayakovsky declared by Stalin to be a “hero of the revolution,” she divorced Primakov and married a young literary critic, Vassily Katanian, with whom she remained until her death in 1978. Stalin said that Mayakovsky was a hero, et voilà: Rodchenko’s photographs were transformed into icons worthy to hang beside any of Andrei Rublev’s—even beside portraits of Lenin, and Stalin himself.





Vladimir Ilyich Lenin

A Poem

Vladimir Mayakovsky



"Never have I wanted to be understood so much as in this poem. It is probably the most serious piece of work I have ever done."

Written in 1924, *Vladimir Ilyich Lenin* crowned a long period of preparatory work on this theme.

The poet was fortunate to see and hear Lenin on a number of occasions. During the October days of 1917 he saw Lenin in Smolny, the headquarters of the uprising. Later he heard several speeches by the founder of the Soviet state.

Mayakovsky not only strove with the utmost fidelity to depict Lenin as an historic figure in his own words, he **"wrote the poem remaining a poet."** In Lenin's life and activity he sought solutions to issues that engaged him all his life: man, his destination, his place in the world, his happiness, his struggle and triumph over the tragic in life. He was human - as human as anyone...

Mayakovsky gave numerous recitals of his poem both at home and abroad.

**"The workers' response was heartening, reassuring me in the belief that this poem was needed."**

**"The splendid powerful poem on Lenin's death made an enormous impression on listeners."**

- Quoted from the *Daily Worker*, London, 1925 -

## A Slap in the Face of Public Taste

To the readers of our New First Unexpected.

We alone was the *face of our* Time.  
 Through us the horn of time blows in  
 the art of the world.  
 The past is too tight.  
 The Academy and Pushkin are less  
 intelligible than hieroglyphics.  
 Throw Pushkin, Dostoevsky, Tolstoy,  
 etc., etc. overboard from the Ship of  
 Modernity.  
 He who does not forget his *first* love  
 will not recognize his last.  
 Who, trustingly, would turn his last  
 love toward Balmont's perfumed  
 lechery? Is this the reflection of  
 today's virile soul?  
 Who, faint-heartedly, would fear  
 tearing from warrior Bryusov's black  
 tuxedo the paper armor-plate? Or  
 does the dawn of unknown beauties  
 shine from it?  
 Wash your hands which have  
 touched the filthy slime of the books  
 written by the countless Leonid  
 Andreyevs.  
 All those Maxim Gorkys, Krupins,  
 Bloks, Sologubs, Remizovs,  
 Averchenkos, Chornys, Kuzmins,  
 Bunins, etc. need only a dacha on  
 the river. Such is the reward fate  
 gives tailors.  
 From the heights of skyscrapers we  
 gaze at their insignificance!...



Boris Pasternak, Sergei Eisenstein, Vladimir  
 Mayakovsky and Lilya Brik. 1924

### We order that the poets' rights be revered:

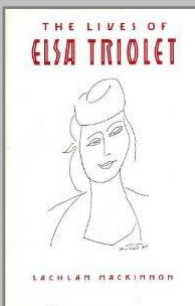
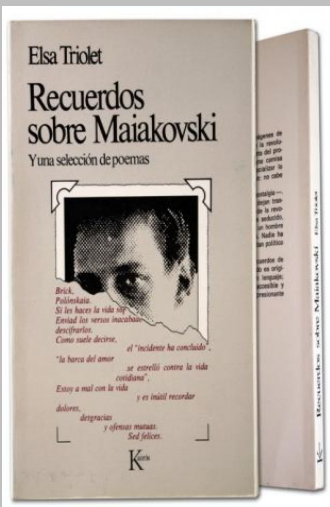
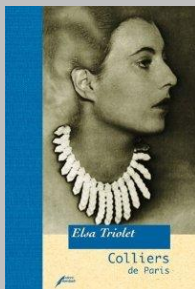
To enlarge the *scope* of the poet's vocabulary with arbitrary and derivative words (Word-novelty).  
 To feel an insurmountable hatred for the language existing before their time.  
 To push with horror off their proud brow the Wreath of cheap fame that You have made from  
 bathhouse switches.  
 To stand on the rock of the word "we" amidst the sea of boos and outrage.  
 And if *for the time being* the filthy stigmas of your "common sense" and "good taste" are still  
 present in our lines, these same lines *for the first time* already glimmer with the Summer Lightning  
 of the New Coming Beauty of the Self-sufficient (self-centered) Word.

David Burliuk, Alexander Kruchenykh, Vladimir Mayakovsky, Victor Khlebnikov 1917





**Elsa Triolet, 1924** – photo by Alexander Rodchenko  
 Elsa Triolet was the first translator of Vladimir Mayakovsky. Sister of Lilya Brik, the two had an excellent education. In addition to Russian the sisters both spoke fluent German and French. In 1928 Elsa met French writer Louis Aragon and influenced Aragon to join the French Communist Party. They both fought in the French resistance. She was the first woman to be awarded the Prix Goncourt. Her marriage to Aragon lasted for 42 years. She died from a heart attack in 1970, age 73.



A Spanish edition of "Memories of Mayakovsky and a selection of poems."

**Elsa Yur'evna Triolet**  
 (12 September (or 24 September) 1896 – 16 June 1970), born **Ella Kagan** (Russian: Элла Каран).

Mayakovsky's  
work room.

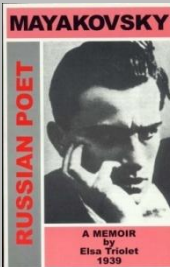
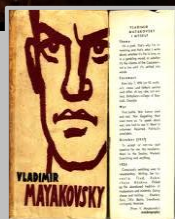
## QUOTES AND IMAGES

Art must not be concentrated in dead shrines called museums.  
It must be spread everywhere – on the streets, in the trams, factories,  
workshops, and in the workers' homes.  
*from "Shrine or Factory?" (1918); translation from Mikhail Anikst et al.  
(eds.) Soviet Commercial Design of the Twenties (New York: Abbeville  
Press, 1987) p. 15*

A rhyme's  
...  
a barrel of dynamite.  
A line is a fuse  
that's lit.  
The line smoulders,  
the rhyme explodes –  
and by a stanza  
a city  
is blown to bits.

*from "A Conversation with the Inspector of Taxes about Poetry"  
(1926); translation from Chris Jenks Visual Culture (London:  
Routledge, 1995) pp. 86-7*

"Men, crumpled like bed-sheets in hospitals,  
And women, battered like overused proverbs."



## **The Fop's Blouse**

**I will sew myself black trousers  
from the velvet of my voice.  
And from three yards of sunset, a yellow  
blouse.**

**Along the world's main street, along its  
glossy lanes,  
I will saunter with the gait of Don Juan,  
a fop.**

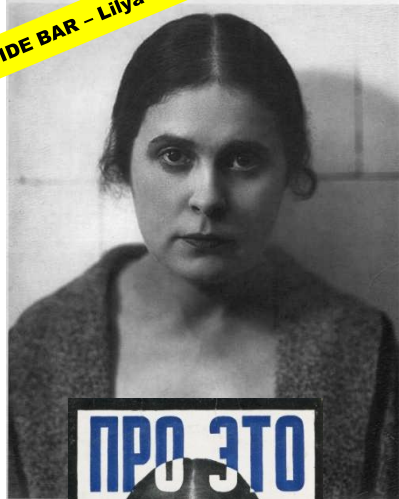
**Let the earth, overripe and placid, cry  
out:**

**"You would rape the green Spring!"  
I'll yell at the sun with an impudent grin  
"I prefer to prance on smooth asphalt!"**

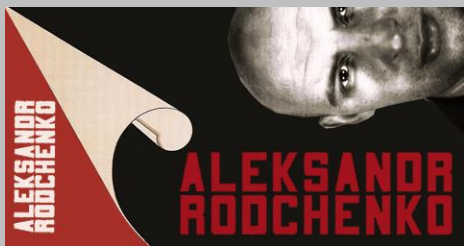
**Isn't it because the sky is blue,  
And the earth is my lover  
  in this spring cleaning,  
that I give you verses fun as bi-bah-boh  
and sharp and useful as toothpicks!**

**Women who love my flesh, and you,  
girl, looking at me like a brother,  
toss your smiles to me, the poet -  
and I'll sew them like flowers onto my  
fop's blouse!**





Lilya Brik.  
Photos by Rodchenko



**Aleksandr Rodchenko** was born in St. Petersburg, Russia 1891. In 1905 after his family moved to Kazan he decided to study art. At the Kazan School of Fine Arts he attended lecturers by several Russian Futurists, one of the lectures being Vladimir Mayakovsky. He embraced Futurism, which consisted of a wide range of avant-garde experimentation then capturing the enthusiasms of young artists.

In 1915, nearly a year after WWI began in Russia, Rodchenko moved to Moscow and enrolled in the Graphic section of the Stroganov School of Applied Art. During his time there he was a part of many exhibitions including one for the magazine, *The Store*, which was organized by Vladimir Tatlin.

From 1917 to 1921 Rodchenko had his own exhibition entitled *Exhibition of Works by Rodchenko (1910-1917)* in Moscow, produced his first collages using found photography, and is a part of 16 art exhibitions. During this time he had abandoned the Futurist style for a completely abstract and highly geometric aesthetic.

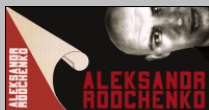
In the early 1920s Rodchenko left painting behind, proclaiming it's death in 1921 in the June issue of MoMA, and took up different types of art including photomontage (he was one of the first to experiment with it), furniture design, poster, book & typographic design, believing these forms of art to be more effective in communicating the messages of the soviet union. His work from this point on echoed what was going on in the Communist Regime during that time.

**Lilya Brik** was a favorite model and appeared in many of his designs.

In 1923 he started creating his own photography and received many graphic design commissions for book covers and posters. He became the principal designer for the magazine *Lef*, a publication for the Lef group, a group of avant-garde writers and intellectuals associated with poet, Vladimir Mayakovsky. Mayakovsky's poem "Pro eto" was accompanied by photocollage illustrations done by Rodchenko. He was soon doing all of Mayakovsky's book covers.

- This information courtesy of the Rodchenko web site. -





A Rodchenko avant-garde collage design featuring Lilya Brik and Mayakovsky.

An excellent example of the Russian avant-garde style that emerged during the Soviet era.



*This essay is about the brilliant and rich history of Bahrain's ancient Past. I have taken the initiative to write these essays and raise awareness about Bahrain's rich historical past. Bahrain is a land that had seen the Assyrians, Sumerians, Mesopotamians, Indus Valley(ians?), Achaemenians, Parthians, Sassanids and even the Hellenic Greeks from Alexander the Great's time! Please note this is about Pre-Islamic Bahrain and expect more essays (either in this thread or a new one) about its history after Islam. I assure you, its richer.*



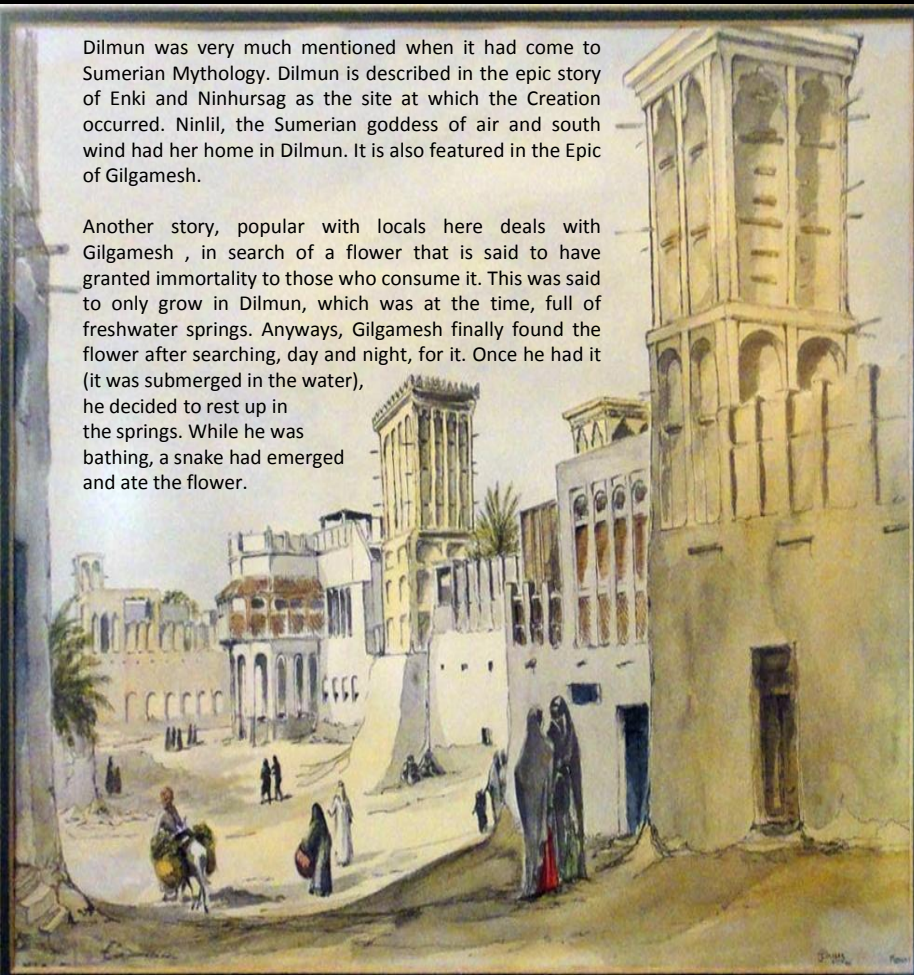
### **Pre-Islamic Bahrain: *Dilmun*: Sumerian's Paradise:**

During the Pre-Islamic era of Bahrain, which is (circa) the beginning of the fourth Millenium BC until the 7th Century AD. Dilmun (Bahrain's Oldest name) was first mentioned in Sumerian clay tablets around the 4th Millenium BC, in the Sumerian city of Urk (In Mesopotamia). In those records were trade data, dealing with goods and supplies brought from Dilmun. Dilmun was considered a trading hub , as it was strategically located between Mesopotamia and the Indus Valley. Trade flourished in this time and had lead to prosperous development of the island. Known items that had been exchanged included ; Timber, Dates, Pearl (Called Fish eyes), Ivory, Lapis Lazuli (a precious gem), gold and other minerals. It is also believed that Dilmun was heavily involved in trade with the Magan (Present Day Oman) culture.

Literary references to Meluhhan trade date from the Akkadian, the Third Dynasty of Ur, and Isin-Larsa Periods (c. 2350–1800 BC), but the trade probably started in the Early Dynastic Period (c. 2600 BC). Some Meluhhan vessels may have sailed directly to Mesopotamian ports, but by the Isin-Larsa Period, Dilmun monopolized the trade. The local national Museum here says that this golden age supposedly lasted between Circa 2200-1600 BC.

Dilmun was very much mentioned when it had come to Sumerian Mythology. Dilmun is described in the epic story of Enki and Ninhursag as the site at which the Creation occurred. Ninlil, the Sumerian goddess of air and south wind had her home in Dilmun. It is also featured in the Epic of Gilgamesh.

Another story, popular with locals here deals with Gilgamesh , in search of a flower that is said to have granted immortality to those who consume it. This was said to only grow in Dilmun, which was at the time, full of freshwater springs. Anyways, Gilgamesh finally found the flower after searching, day and night, for it. Once he had it (it was submerged in the water), he decided to rest up in the springs. While he was bathing, a snake had emerged and ate the flower.



## Persian and Hellenic Control

From around the 6th Century BC to the 3rd Century BC, Bahrain had been conquered by the Persian Empire, then ruled by the Achaemenian's Dynasty. This is during the wave of expansionism that had ensued the region due to Persian dominance in the at the time.

At the end of the 3rd Century BC, Bahrain had been "discovered" (or captured) by an officer of Alexander the Great. The officer was Nearchus (Νέαρχος, Lived c.360 -300 BC), He was a navarch in Alexander's army during his expedition to India. Anyways, the Greeks had renamed Dilmun as "Tylos", believed to relate to the pearls and oysters located there. The Greek admiral Nearchus is believed to have been the first of Alexander's commanders to visit this islands, and he found a verdant land that was part of a wide trading network; he recorded: "That in the island of Tylos, situated in the Persian Gulf, are large plantations of cotton tree, from which are manufactured clothes called sindones, a very different degrees of value, some being costly, others less expensive. The use of these is not confined to India, but extends to Arabia." The Greek historian, Theophrastus, states that much of the islands were covered in these cotton trees and that Tylos was famous for exporting walking canes engraved with emblems that were customarily carried in Babylon.

It is unclear whether Bahrain had been part of the Seleucid Empire although recent excavations have shown support to this idea. Alexander had planned to settle the eastern shores of the Persian Gulf with Greek colonists, and although it is not clear that this happened on the scale he envisaged, Tylos was very much part of the Hellenised world: the language of the upper classes was Greek (although Aramaic was in everyday use), while Zeus was worshipped in the form of the Arabian sun-god Shams. Tylos even became the site of Greek athletic contests, as some sources say. Ancient Greeks at the time had speculated whether Phoenicians were descended from the inhabitants of Tylos, citing the naming similarity between Tylos and Tyre as a factor, another one is that Phoenicians were known to have maintained their Persian Gulf heritage.

To quote Wikipedia (I had to , at some point ) - With the waning of Seleucid Greek power, Tylos was incorporated into Characene or Mesenian, the state founded in what today is Kuwait by Hyspaosines in 127BC. A building inscriptions found in Bahrain indicate that Hyspaosines occupied the islands, (and it also mention his wife, Thalassia). From the third century BC to arrival of Islam in the seventh AD, Bahrain was controlled by two other Iranian dynasties of Parthians and Sassanids.

By about 250 BC, Seleucids lost their tritories to Parthians, an Iranian tribe from Central Asia. Parthian dynasty brought the Persian Gulf under their control and extended their influence as far as Oman. Because they needed to control the Persian Gulf trade route, the Parthians established garrisons in the southern coast of Persian Gulf.

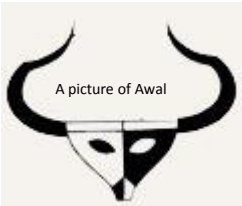
Now, this control was thought to have last until the 3rd Century AD , Where the Sassanids overcame the Parthians and had taken over the land. The ruler of the Sassanid Dynasty had moved into the Bahrain region to capture it from the Parthian governor (Wiki says his name was Sanatruq). Later, a guy called Shapur I was appointed as the governor of Bahrain who is said to have constructed vast cities and improved the infrastructure of the island. By this time, Tylos (which is Old Hellenic name given to Bahrain) had been renamed "Mishmahig", a Middle-Persian word that meant "ewe-fish", presumably due to the abundance of fish here. However, some Historians believe The name 'ewe-fish' would appear to suggest that the name /Tulos/ is related to Hebrew /tāleh/ 'lamb' (Strong's 2924).

Here's a map of the Sassanid Empire at around 600AD



During the advent of the 1st Millenium AD, Bahrain, which was pre-dominately Pagan, had developed a Christian community, believed to have followed the Nestorianism Doctrine of Christianity. In fact, a village in Bahrain (called Samaheej) was once the seat of Bishops from all over the Persian Gulf). After Persian Influence had waned on the island, the Island was renamed “Awal” by its Pagan tribes, who were powerful at the time. Awal was believed to be the name of an ox diety. . Awal resembled the head of an ox. As for the meaning of this name, there are awwal 'first, first part, previous'; awwalan 'firstly, at first'; awwali 'prime, primordial, original'. Awal also means 'the best' in many Indian languages. Similarly the deity Awal of Bahrain appears to be very similar to the deity Nandi of the Hindus. Indus valley civilization also had a deity like an ox. It suggest that there were religious and cultural links between the two cultures.

Awal has been the last name given to Bahrain, prior to the rise of Islam in the region. Afterwards, it had been known as Bahrain for 1400 years to come.



# **'Stonewall' JACKSON**



**by SALAH**

**One of the most eccentric** and profoundly religious men to support the South during the Civil War, Thomas Jonathan Jackson was also one of the most impressive Confederate military men from the first major land action of the War (First Bull Run, where he won his famous nickname) to Chancellorsville, where he was mortally wounded by friendly fire, poisoning an otherwise sweet (for the South) triumph.

**One of history's most** notable proponents of light infantry warfare, Jackson was a firm disciplinarian and aggressive, even brutish personality who asked much of his men, but commanded their undying affection and respect. Unlike many of his comrades in the seceded states, Jackson was no racist, nor was a supporter of slavery - like Lee, it was out of loyalty to his Virginia that he took up the Confederate cause. Stonewall's eccentricities have become part of American folklore - his tender and almost obsessive devotion to his second wife, his bizarre health-related fears and remedies, his awkward social skills, his total disdain for military pomp and glamour, and his rumored (in fact unsubstantiated) addiction to lemons.

**Stonewall was not** the universally magnificent general that many sources would indicate - an overview of his military career will reveal failures and moments of weakness and indecision that make him seem less than his glorious reputation. Nonetheless, one would have a hard time denying that he was not one of the more impressive leaders, both as a general and as a human being, to surface during the great Rebellion.

**Stonewall's last words**, as he lay delirious in a bed dying of pneumonia, were orders to his subordinates. Cheerful legend has it that the angels God sent to escort this Old Testament-style warrior to heaven found that the general beat them there in one of his trademark flank marches.

**There are those** (predominately lost-causers) who to this day would contend that if Stonewall had survived the War, it may very well have ended in the South's favor. What would my fellow Historumites have to say about that?

**In my humble opinion**, Jackson was indeed an impressive general and his survival would've made the War an even uglier affair for the North, but one man (however talented) cannot contend with the woes that faced the Southern States from a "big-picture" perspective. The Confederacy, with nearly half of its population of nine-million in chains, was doomed from the start.



# Takeda Shingen's 24 Generals

by Leakbrewgator





**Takeda Shingen** was loyally served by a very talented retainer band. In fact, outside of the mighty Oda Nobunaga, there is perhaps not 1 daimyo in Japan's history that could match the "star-power" within Shingen's command. (This, of course, does not include Hideyoshi or Ieyasu.)

Now, Shingen had around 40 or so generals that are worthy of being mentioned as great fighters. However, during the Edo period, an artist came up with the concept of "Takeda Shingen's 24 Generals." Supposedly, these were the men that Shingen trusted more than any others among his vassals.

There have been small variances in the list of Shingen's 24 generals over the years. These are the names that are most often associated with the list:



**Baba Nobufusa** - Also known as Baba Nobuharu. He fought at Odawara, Mikatagahara, Kawanakajima and Mimasetsu. Nobufusa personally objected to Nagashino, because he recognized how futile the fight was. Despite his objections, he led the charge for the Takeda and was killed while protecting Takeda Katsuyori's retreat after the battle. He was known for his wisdom as well as his bravery and was often consulted on all matters by Takeda Shingen. Prior to his death at Nagashino, Nobuharu was said to have fought in over 70 battles without being injured.

**Yamagata Masakage** - Masakage is considered to have been the fiercest warrior in the Takeda clan. He performed admirably during the Takeda's campaign in Shinano and played an important role in the defeat of the Murakami at the Siege of Toishi. Masakage also played a major role in the Takeda victory at Mikatagahara as well as the battle of Mimasetsu. Much like his older brother, Obu Toramasa, Masakage dressed his troops in all red. This earned them the nickname "Red Regiment." Masakage died at Nagashino while commanding the vanguard of the Takeda force.





### **Sanada Masayuki -**

Masayuki is often overshadowed in history by his son, Yukimura. The fact is Masayuki was a capable fighter in his own right and is often considered one of the greatest generals of the later Sengoku period. His first battle was for the Takeda at the 4th Battle of Kawanakajima. He became the head of the Sanada in 1575 and immediately began to expand his family's influence. In 1580, Masayuki gained control of Kozuke from the Hojo. Five years later, Masayuki stoutly defended the territory against an invading Tokugawa force. Masayuki would join Toyotomi Hideyoshi in 1590 to help attack his rivals, the Hojo, during the Odawara Campaign. He sided with the Western Army at Sekigahara and stubbornly defended Ueda Castle.



### **Hara Toratane -**

Toratane earned a reputation as being one of the fiercest warriors of the Takeda. He was also thought as one of the more skilled generals employed by Shingen during his many campaigns. His use of Ashigaru units has become legendary. It has been said that Toratane could use 10 Ashigaru with the same effectiveness as 100 Samurai. He is also reported to have been wounded no fewer than 50 times in at least 30 battles, a direct opposite of the career of Nobuharu.



### **Yamamoto Kansuke -**

Kansuke provided valuable service to the Takeda in their wars within Shinano. Kansuke helped to defeat the Murakami in 1551, and fought valiantly in all of the Kawanakajima battles. Kansuke was the chief strategist for the Takeda and his suicide is something that has grown to become a legend. After (falsely) believing that his strategy had failed at the 4th Battle of Kawanakajima, Kansuke threw himself into the ranks of the Uesugi and fought til the death.





**Takeda Nobushige** - Nobushige was the chosen successor to the Takeda domain until his brother, Shingen, rebelled. Shingen, realizing the abilities of Nobushige, not only allowed him to live, but also gave him a commanding role within his vanguard. Nobushige was known for his military capabilities as well as his wisdom. He often provided Shingen with invaluable advice throughout his campaigns. Nobushige was eventually killed during the 4th Battle of Kawanakajima in 1561.

**Kosaka Masanobu** - Masanobu played a pivotal role in the 4th Battle of Kawanakajima, proving to be a thorn in the side of the Uesugi throughout the engagement. Masanobu was one of the few Takeda generals to survive the Battle of Nagashino. He is responsible for the safe retreat of Takeda Katsuyori and his personal guard at this engagement.



**Obu Toramasa** - Toramasa's moniker was "The Wild Tiger of Kai." Now that's just plain awesome! Toramasa rightly earned that nickname on the battlefield. He was a well renowned general known for dressing his unit in all red. Something that would be copied by several later generals. His most brilliant moment came during the Siege of Uchiyama Castle. With only 800 men, the "Wild Tiger" successfully defended the castle from 8,000 troops led by Uesugi Kenshin.

**Obata Toramori** - Toramori was a valuable retainer of the Takeda clan throughout his entire life. Toramori fought for Baba Nobuharu in all of his battles. As the opposite of Nobuharu, he was reported to have been wounded no fewer than 40 times in his long career. Toramori is known to have been an ashigaru tairo.

**小島虎盛**



**Akiyama Nobutomo** - Nobutomo was noted as being perhaps Takeda Shingen's fiercest warrior, earning him the moniker, "The Raging Bull of The Takeda Clan." Any nickname as cool as that was usually earned. Nobutomo is also one of the unfortunate Samurai to have met his demise by being crucified. This was done after Nagashino, when Nobutomo attempted to hold onto Iwamura Castle.

**Anayama Baisetsu** - Also commonly known as Anayama Nobukini, he was a noted warrior for the Takeda. He fought in all of Shingen's campaigns, and even fought for Takeda Katsuyori at Nagashino, despite objecting to it. There's an interesting story about his death. After Akechi Mitsuhide rebelled against Oda Nobunaga, Baisetsu and Tokugawa Ieyasu needed to flee the capital. As the story goes, Ieyasu followed the advice of his noted retainer, Hattori Hanzo, and took a different route than Baisetsu. As they say in the business, the rest is history...





**Sanada Yukitaka** - Yukitaka was a warrior of renowned skill. Shingen actually sought out his services after seeing his abilities firsthand. Yukitaka helped to capture several castles during the Takeda's campaign in Shinano. He was a noted strategist, and along with Sanada Nobutsuna, Yukitaka helped to capture Toishi castle. He also fought at the Battles of Kawanakajima.

**Naito Masatoyo** - Masatoyo was one of Shingen's most reliable generals. He fought in many of the Takeda's battles, particularly distinguishing himself at the 4th Battle of Kawanakajima in 1561, as well as at the Siege of Minowa Castle 5 years later. Masatoyo was a cavalry commander and he fought in the forefront at both the Battle of Mikatagahara as well as at Nagashino, where he was killed.

内藤 昌豊

一条 信龍

**Ichijo Nobutatsu** - Nobutatsu was a brother of Shingen, and fought in several of his battles. Nobutatsu was particularly skillful in the use of diplomacy. In this area, he was able to strengthen the alliance between the Takeda and several of their allies.

**Takeda Nobukado** - Nobukado was another one of Shingen's brothers. He was very well-educated and used his intelligence in the role of adviser to Takeda Katsuyori. He fought and died at Nagashino.

武田 信廉

原 昌胤

**Hara Masatane** - Masatane was a skilled commander who fought for the Takeda in many battles as a senior retainer, most notably Mimasetoge and Kawanakajima. He was killed while fighting in the forefront at Nagashino.

**Itagaki Nobukata** - Nobukata was one of the chief conspirators in the plot to overthrow Shingen's father, Nobutora as the head of the Takeda clan. After helping to install Shingen to power, Nobukata quickly became a powerful figure within the Takeda clan. He was a close adviser to Shingen as well as a noted warrior. He is often credited with fielding a spy unit for the Takeda. Nobukata was killed at the Battle of Uedahara.

板垣 信方



## 小山田 信茂

**Oyamada Nobushige** - Nobushige was a distinguished general for Shingen who fought at several battles including, Kawanakajima, Takiyama and Mikatagahara. He deserted Katsuyori in 1582 in favor of the Oda, but was executed for his "cowardice" by Nobunaga.

## 三枝 守友

**Saigusa Moritomo** - Moritomo fought at Mimasetoge and Mikatagahara, as well as at Nagashino. He was killed alongside Takeda Nobuzane during the raid on their position at Nagashino by Sakai Tadatsugu's forces.

## 多田 満頼

**Tada Mitsuyori** - Served the Takeda as an infantry captain under Itagaki Nobukata. Mitsuyori fought in this capacity in 40 battles for Shingen. He particularly distinguished himself in the fighting at the Battles of Sezawa and Uehara.



**Yokota Takamatsu** - Takamatsu started out as a very low ranking warrior within the Takeda clan. However, he quickly proved himself on the battlefield, earning several promotions. He was noted as being very skillful with the bow and arrow. Takamatsu was killed during the Siege of Toishi. It is reported that Takeda Shingen used Takamatsu as an example for his other samurai to follow.

## 真田 信綱

**Sanada Nobutsuna** - Nobutsuna was a veteran of many wars during his career. He was the commander during the capture of Toishi Castle for Shingen. At Nagashino, Nobutsuna was in charge of leading a large group of cavalry.

## 甘利 虎泰

**Amari Torayasu** served both Takeda Nobutora and Takeda Shingen during their respective reigns as the head of the Takeda clan. He was elevated to the position of clan elder up until the time of his death at the Battle of Uedahara.

## 土屋昌次

**Tsuchiya Masatsugu** - Masatsugu is perhaps most famous for the charge he led against the Oda barricades during the Battle of Nagashino. Of course, he was killed in the resulting action, but his deeds have lived on.

# Obituaries as HISTORY

## Jean Piaget Dies in Geneva at 84

By ALDEN WHITMAN

for the New York Times – Sept. 17, 1980

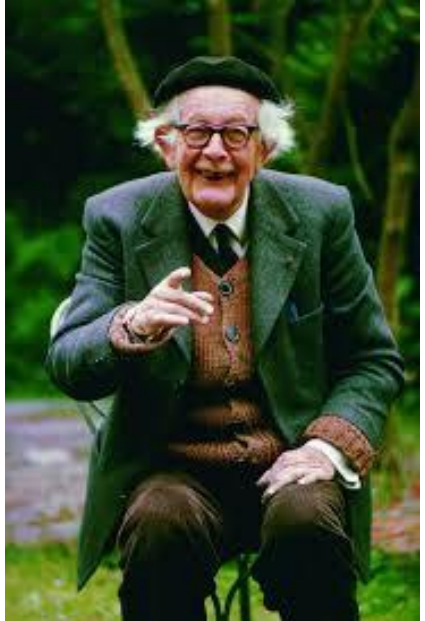
Jean Piaget, the Swiss psychologist whose study of child development has often been compared to Freud's work in its vast influence on the science of human intelligence, died in Geneva today. He was 84 years old.

Dr. Piaget was hospitalized 10 days ago at Geneva Cantonal Hospital. He is survived by three children. The cause of death was not disclosed.

The question to which Jean Piaget addressed himself was deceptively obvious and simple: How does a child learn? His answer, often phrased in obtuse language, was in brief that a child learns by discrete stages related to age and that he is a significant agent in the process.

His stress on the interaction of biological functions and the structure of the environment, elaborated in more than 60 years of research, was, in the opinion of many psychologists and education specialists, as liberating and as revolutionary as Sigmund Freud's earlier insights into the stage development of human emotional life. Many hailed him as one of the century's most creative scientific thinkers.

And indeed Dr. Piaget's theories exercised a profound effect on thinking about children in Europe and America. They have basically altered man's perceptions of the mechanism and functioning of his intelligence. Educators seized upon his work.



In contrast to the traditional views of how we acquire knowledge--that heredity plays a dominant role or that environmental factors are controlling--Dr. Piaget proposed that each child, starting from birth, constructs and reconstructs his very own model of reality, of the world about him, in a regular sequence. He does this through a multitude of direct experiences with persons and objects, in the course of which cognitive growth takes place not merely by amassing new facts. The child's transformation of these experiences into conceptions is constantly revised through his own self-discoveries, which tend to eliminate errors in previous conceptions.

A simple example of this phenomenon was cited recently by Dr. David Elkind of Tufts University, a Piaget specialist. He wrote:

"The child of 3 or 4 already has an elementary concept of quantity: confronted with two identical glasses of orangeade filled to the same level, he would say that both had the 'same to drink.' But if the orangeade from one glass were poured into a tall, narrow beaker while he looked on, the child would say, Piaget found, that the tall glass had 'more to drink' than the shorter one.

"Not until about 6 or 7 do most children understand that changing the shape of a quantity does not change the amount. The young child has a concept of quantity, but it is clearly a different concept from the one held by older children and adults: he thinks the amount of liquid can be gauged by its level without taking its width into account. Older children and adults, however, assess liquid quantities by taking both height and width into consideration.

### **Mental Growth by Integration**

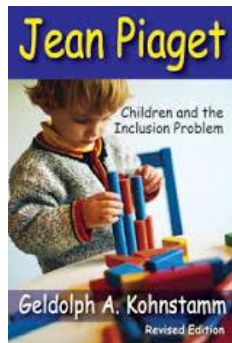
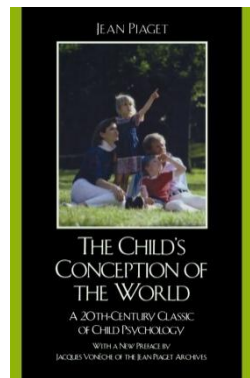
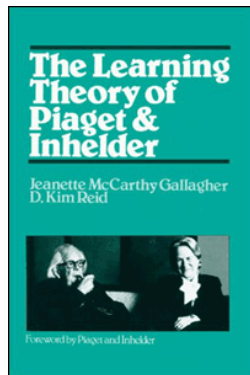
"This is mental growth by integration, wherein a new, higher-level idea (amount is determined by height and width) is formed by the integration of two lower-level ideas (amount is determined by height or width). It suggests that mental growth is an expanding upward spiral in which the same problems are attacked at successive levels but are resolved more completely and more successfully at each higher level."

In addition, Dr. Piaget explained that mental growth takes place by integration of diverse concepts and replacement of primitive notions of nature by more mature ideas with age. Thus, very young children tend to believe that the sun and the moon follow them around, a notion that is replaced in later years.

### **Four Stages of Growth**

Four major stages of mental growth were delineated by Dr. Piaget, based on the cognitive tasks accomplished in each.

In the sensory-motor period--the initial two years of life--the child is chiefly concerned with the mastery of objects, blocks, large toys, rocks, household objects and the like. From 2 to 6, his main concern is with symbols such as those in language, fantasy, dreams and play. For about the next five or six years, or until age 12, the child learns to master numbers, relations and classes and how to reason about them. Finally, in the three years to age 15, he is occupied with the mastering of purely logical thought, and he can think about his own thinking and that of others. The continuum, in Dr. Piaget's



A number of hardy theories were challenged by Dr. Piaget's work: that a child is a little adult; that ideas are inborn; that learning takes place by environmental conditioning or reinforcement; that the young child is capable of absorbing facts as they are understood by adults; and that he copies the world about him. In place of these notions, Dr. Piaget sought to substitute what he called genetic epistemology.

In this concept, the timetable that appears to underlie the development of intellectual skills indicates that the capacity for logical thought is coded, along with sex, eye color and the shape of the nose, in the genes. Rational tendencies, however, do not mature simply because they are innate; rather, they grow with use.

The application of this theory in education stresses the importance of what is called the "discovery method" of teaching, in which a child gets an opportunity to apply his developing abilities and test their limitations. The teacher is a guide, not a force-feeder of ready-made truths.

"The goal of education is not to increase the amount of knowledge but to create the possibilities for a child to invent and discover, to create men who are capable of doing new things," Dr. Piaget explained.

Dr. Piaget's early discoveries with children gained him worldwide acclaim in the 20 and 30's, but after that his works were considered too remote from the dominant trends in American behavioral science. Then in the late 50's and early 60's he was rediscovered. In the last few years most of his basic works have been translated and several explications for the general reader have been published. The most accessible of Dr. Piaget's own works are "Six Psychological Studies" and "The Psychology of the Child;" books about him include "Understanding Piaget," "The Essential Piaget" and "An Outline of Piaget's Developmental Psychology for Students and Teachers."

Along with an enthusiasm for Dr. Piaget in some American academic and educational circles there has been criticism. Traditionalists objected to the radical way he conceived of the child's task of acquiring knowledge. And many sympathetic with Dr. Piaget's overall interpretation feel alternative interpretations can be put forth for many of the phenomena he uncovered. Other critics also argued that his theory offered little help in clarifying the motivations and accomplishments of individual children. Many critics, however, agreed with Robert Coles of Harvard that Dr. Piaget had focused psychologists' attention on "man the developing thinker rather than on man the universal neurotic."

"The goal of education is not to increase the amount of knowledge but to create the possibilities for a child to invent and discover, to create men who are capable of doing new things."



Tall, portly and rumpled-looking in his bulky suits, Dr. Piaget resembled a magnified Einstein, an impression that was accented by his bushy white hair. Out of doors he covered part of this unruly mane with a navy blue beret. To many who met him, according to Professor Elkind, Dr. Piaget gave off "an aura of intellectual presence not unlike the aura of a dramatic presence emanated by a great actor." Smoking a meerschaum and chatting with friends--and especially with children--he seemed benign and gracious, but members of his staff in Geneva knew that he could also be aloof and remote.

**Followed a Strict Schedule** For years he followed a strict schedule. Up at 4 A.M., he wrote at least four publishable pages in a small, even hand. Later, he taught classes or attended meetings. After lunch he walked and pondered whatever problem faced him. "I always like to think on a problem before reading about it," he said. And in the evening he read.

In the summer he departed to an Alpine retreat to talk, meditate and write. Apart from articles and lectures, his output totaled more than 50 books and monographs. Several of them, including "The Child's Conception of Space" and "The Growth of Logical Thinking From Childhood to Adolescence," were written with Barbel Inhelder, his longtime associate at the Institute of Educational Science in Geneva.

Dr. Piaget's road to child psychology started with a youthful interest in zoology. The son of a specialist on the Middle Ages, he was born Aug. 9, 1896, in Neuchatel, Switzerland. Something of a prodigy, he published articles on mollusks in scientific journals by the age of 15. At 22 he was granted a doctoral degree with a thesis on mollusk distribution in the Valais Alps. He became interested also in psychology, attending lectures by Carl Jung. From these and his own speculations, he recalled, he became "haunted by the idea of discovering a sort of embryology of intelligence." This was the basis for his later idea that life could be understood best in terms of "structures of the whole."

In 1920 he went to Paris to work with Theodore Simon, a co-developer with Alfred Binet of an intelligence test for children. Scrutinizing responses to the test questions, Dr. Piaget believed he saw a pattern in the wrong answers, a pattern that related to a child's age group. This finding led him to investigate the children's world, including the crib activities of his own three youngsters.

### **Inside the Child's Mind**

Possessed of a remarkable empathy with children, he spent long hours on his hands and knees shooting marbles with them, exploring their notions of space, ethics, numbers and the like. From these observations came his first book, "The Language and Thought of The Child," which traced the development of child's speech from egocentric to socialized forms.

His researches in psychology spanning over a half-century built up an impressive body of insights. His basic approach was to get inside of the child's mind and see the world through its eyes. "I engage my subjects in conversation," Dr. Piaget recounted, "patterned after psychiatric questioning, with the aim of discovering something about the reasoning underlying their right but especially their wrong answers."

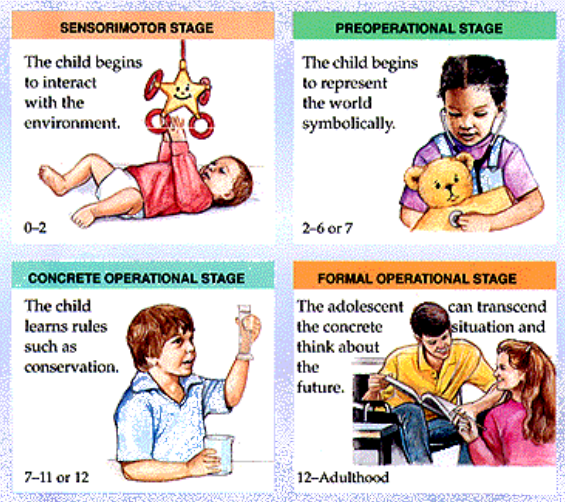
Among other things, he found that "children not only reasoned differently from adults, but also that they had quite different world views, literally different philosophies." For example, he noted that in a child's view "objects like stones and clouds are imbued with motives, intentions and feelings." The mind is thus not a passive mirror but an active artist as it develops increasingly sophisticated versions of reality.



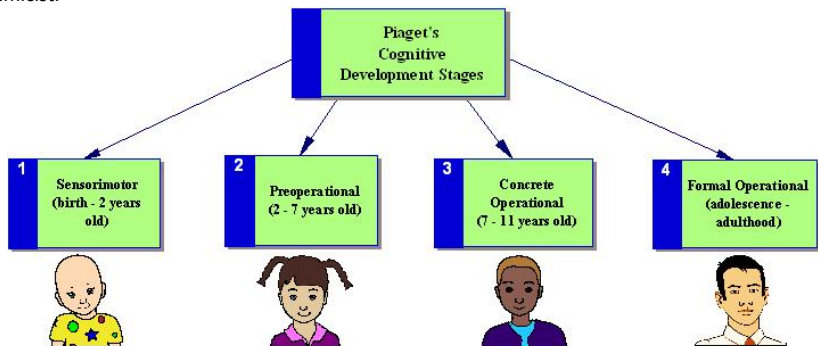
The unfolding of Dr. Piaget's explanations occurred over a lifetime, so there were refinements as new evidence was sifted; but these did not alter his basic theories.

The elaboration of these was institutionalized in the International Center for Genetic Epistemology that he established in Geneva in 1955 with funds from the Rockefeller Foundation.

In his mature years Dr. Piaget was widely acclaimed. There were honorary degrees from dozens of universities, including Oxford and Harvard, and impressive guest appearances at scholarly meetings. He remained, however, a remote public figure--more the distant philosopher than the polemicist.



COGNITIVE DEVELOPMENT STAGES		
Stage	Age	Description
Sensorimotor	0-2	Reflex base Coordinate reflexes
Preoperational	2-6 or 7	Self-oriented Egocentric
Concrete Operational	6 or 7- 11 or 12	More than 1 view point No abstract problems Consider some outcomes
Formal Operational	11 or 12 up	Think abstractly Reason theoretically Not all people reach this stage



# In Memoriam

## T J Adams

1963 - August 12, 2014



No man is an island,  
entire of itself; every man  
is a piece of the  
continent, a part of the  
main. If a clod be washed  
away by the sea, Europe  
is the less, as well as if a  
promontory were, as  
well as if a manor of thy  
friend's or of thine own  
were: any man's  
death diminishes me,  
because I am involved in  
mankind, and therefore  
never send to know for  
whom the bell tolls; it  
tolls for thee.

- John Donne -



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